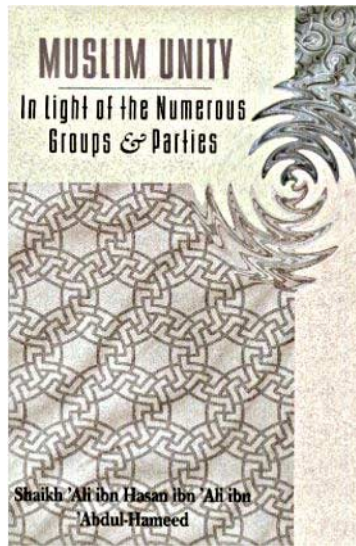


VISIT...

LANZAROTE
Caliente.COM



Contents

Authors Introduction

The unity of the Ummah
Is difference a matter pre-decreed and something, which
has to happen?
Ignorance and oppression (zulm) are the root of every evil
The beginning of party spirit (hizbiyyah) in Islamic work,
Shall we remain silent until we become like the ostrich?
Are the Jamaa'ahs a result of the revival or the opposite?
Does partisanship accord with unity?
Let us ward off the confusion of the Believing youth

Section One: The Muslim's Aim and Purpose

The worship of Allah - the Majestic and Most High
We should begin with what is of greatest importance
The callers and Companions of the Jamaa'ahs call for
implementation of the Sharee'ah, whilst they themselves are
submerged in acts contrary to it and in actions of Shirk
Tawheed is the starting point for da'wah to Allah

Section Two: Islamic Work - Between the Means and tile Goals

Do the ends justify the means?
Having a number of Jamaa'ahs is a sickness
There is no room in da'wah for experimentation and opinion
Making wealth a support and basis for uniting the people

Section Three: Symptoms of the Multiplicity of Parties

Disharmony, disagreement and opposition
Islam does not have room for disunity and separation

Section Four: Hizbiyyah - Partisanship

The word hizb occurs in the Quraan with various meanings
There are only two true parties in the world
The word hizb is not blameworthy in itself
The effect that partisanship has upon its people's souls

Section Five: The Shackles of Partisanship

The myth of having Shaikhs and their followers (mureeds)
Every condition, which is not in the book of AIIaah, is futile
Reduces the importance given to knowledge of the Sharee'ah
Scholars of Islamic Movement ... Scholar of Fiqh ... Scholar of present circumstances
From the fetters of partisanship is secrecy whereas Ahlus-Sunnah are open and manifest whilst the Innovators hide themselves
Wherever that which is secret and obscure is found things contrary to the Sharee'ah will occur

Section Six : The Connection Between Disunity and Partisanship

"Why the calls of the days of Jahiliyyah ?"
Disunity and partisanship are two faces of the same coin

Section Seven: The Consequences and Results of Partisanship

The hideous effects of partisanship

It is obligatory upon everyone possessing insight to warn against partisanship

Partisanship breaks up brotherhood and destroys the Ummah's defensive wall

'For the good of the da'wah'

Applying specialized titles is one of the signs of partisanship

Praise of the heads of the parties even if they are ignorant and their fear of the Scholars - lest they should uncover their ignorance

Section Eight: The Link Between Individuals in an Islamic Society

Ties of allegiance and friendship (walaah) are formed for Allah and His Messenger

"You will see the Believers in their mutual mercy..."

Section Nine: The Jamaa'ah - The Term and its Explanation

The meaning of Jamaa'ah in the language and in the Sharee'ah

The Jamaa'ah mentioned in the ahaadeeth is the Jamaa'ah of the Muslims - not a particular Muslim

Jamaa'ah nor ...

Confusing the terms 'The Imaam' and 'The Amen' is an abominable mistake

Section Ten: What is to be done in the absence of the Jamaa'ah

"Then keep away from all those sects..."

The words of our Shaikh al-Albaanee, al-Haafiz Ibn Hajar, Imaam at-Tabaree, Imaam al-'Aynee and Shaikh Muhammad Rasheed Ridaa
The great saying of Imaam ash-Shaafi'ee concerning the meaning of Jamaa'atul-Muslimeen
The Jamaa'ah is what agrees with the truth even if you are alone

Section Eleven: The Forbiddance of Partisanship

The narration of Sufyaan ath-Thawree
Setting up parties is an action of the people of Innovation
It is not possible to unite the Ummah upon any of the parties

Section Twelve: Partisanship Its Forms and Manifestations

Changing the names of things does not mean that their reality is changed
'Beware of small innovations...'
The effect of emotions in leading into deviation
Let everyone who denies it test himself

Section Thirteen: Doubts and the Reply to them

Using texts about the Greater Imaamate to refer to their groups and parties
'That which is essential for the accomplishments of an obligation is itself an obligation'
Islamic work is not a 'company' or a 'foundation' the ends do not justify the means
A saying of Shaikhul-Islam Ibn Taimiyyah which they have misunderstood

Section Fourteen: Doubts and the Reply to Them

'Stick to the original state of affairs present before they divided'

An important narration - and twelve lessons to be learnt from it
Islamic actions must spring from eemaan alone
The party members - before and after
Examples of collective Sharee'ah work by the Scholars of the past
Was Ibn Taimiyyah the leader of a group, which obeyed his orders?
To whom do I direct these words?
This is partisanship so beware of it

Conclusion:

Everyone will come singly on the Day of Resurrection not in parties
So stick to what is found between the two covers
The sign of the truly intelligent

Bibliography

To those who believe in Allah ... and call to Allah

To those who do not put anything before Allah and His
Messenger

It is not for the disappointed.. or the languid... or those who
give up ... nor those fired by empty passions

To those who do not entertain the slightest doubt
concerning the truth of the saying of their Prophet:

'I have left you upon the plain and clear white ground, its
night is like its day, no one strays from it except he is
destroyed.'

Acting upon that not merely claiming! Following it in
practice, not as an unreal fancy!

So they know that it is the sure way, and the proof is with it

So no emotion diverts them ... and no situation leads them
to stray

Their highest goal is acting in obedience to Allah hoping for
the mercy of Allah ... upon a light from Allah

This Book

Is for those who truly believe in Allah, the One free of all defects, in accordance with His book and the Sunnah of his Messenger ﷺ and upon the way of the Salafus-Saalih.

It contains an explanation of the Muslims highest aim and lofty goal.

It contains a clear explanation of important truths of the Islamic work, differentiating between the means and the goals.

It affirms that the appearance of multiple parties means opposition, disunity, contradiction and disagreement, and this is what Allah, the One free of all defects, has made His Been and call free from.

A scholarly study of the term hizb in the language, technically and in the Sharee'ah, and an explanation of its bonds and fetters, its failings and consequences, and its forms and manifestations.

A full explanation of the true link between individuals in an Islamic society.

The true Sharee'ah meaning of Jamaa'ah and what is done in the absence of a Jamaa'ah.

A reply to the doubts raised by supporters of the parties to justify their error and deviation whilst they think that they are doers of good.

The way of salvation and the clear path.

Authors Introduction

Indeed all praise is for Allah, we praise Him, and we seek His aid, and we ask for His forgiveness, and we seek Allah's refuge from the evils of ourselves and from our evil actions, he whom Allah guides then none can misguide him, and he whom Allah misguides then none can guide him, and I bear witness that none has the right to be worshipped except Allah, Alone, having no partner, and I bear witness that Muhammad is His Slave and His Messenger, to proceed:

So, 'when Allah's Messenger ﷺ passed away the Muslims were upon a single way with regard to the fundamentals of the deen and its details, except for those who displayed agreement, but concealed hypocrisy.¹

This state of theirs continued, 'through the Khilaafah of Aboo Bakr, and 'Umar, and the beginning of the Khilaafah of 'Uthmaan, they were all in conformity and did not disagree amongst themselves, they clung to the Qur'aan and eemaan, and the principle which they had as a foundation was Allah, the Most High's, order:

"O you who believe! Do not put (yourselves) forward before Allah and His Messenger ﷺ, and fear Allah. Verily, Allah is All-Hearing, All-Knowing."²

"They speak not until He has spoken, and they act on His Command,"³

So they do not say anything about Allah's attributes or other than that until He, the One free of all defects, says that, so their informing and their saying follows His informing and His saying, and their actions follow on from what He has ordered.

¹ Al-Farq bain.al-Firaq, of al-Khateeb al-Baghdaadee, p. 14

² Soorah al-Hujuraat (49)1

³ Soorah al-Anbiyaa (21):27

So this is how the Companions were and the taabi'een who followed their way in righteousness and the scholars of the Muslims.

Therefore none of them contradicted the texts with his own views, and did not establish a deen other than that which the Messengers brought. If he wanted to know anything from the deen or to speak about it, he would see what Allah and the Messenger said, and learn from that, speak according to it, examine it and use it as a proof. So this is the fundamental principle of Ahlus-Sunnah.⁴

Then afterwards disagreements and splitting into sects began, and initially it was something small, but then increased and became something large and dangerous.

Disunity and splitting is something condemned in the book and the Sunnah, Allah, the Most High, says:

"And verily, those who disputed as regards the Book are far away in opposition."⁵

And He, the One free of all defects, says:

"Verily, those who divide their religion and break up into sects, you have no concern in them in the least"⁶

And He, the Mighty, says:

"And be not as those who divided and differed among themselves after the clear proofs had come to them"⁷

And He, the Majestic and Most High says describing those who split up:

⁴ From the introduction of Shaikh Muhammad ibn 'Abdur-Rahmaan Ibn Qaasim to Bayaan Talbeesil-Jahmiyyah 1/5

⁵ Soorah al-Baqarah (2): 176

⁶ Soorah al-An'aam (6):159

⁷ Soorah aali-Imraan (3):105

“Each sect rejoicing in that, which is with it”⁸

‘This splitting into groups and disagreement leads on to shirk⁹ and it is a negation of the truth of tawheed, which is making all of the deed sincerely and purely for Allah, just as He, the Most High, says:

“So set you (O Muhammad ﷺ) your face towards the religion of pure Islamic Monotheism Haneefaa (worship of none but Allah Alone).”¹⁰

So establishing the deed sincerely for Allah and turning away from shirk, and worshipping Allah, Alone, associating no partner with Him, and that includes believing in everything which Allah ordered and informed of, so that all of the deed is for Allah, then Allah, the Most High, says:

“And be not of the Mushrikoon. Of those who split up their religion and became sects.”¹¹

That is because if all of the deed is for Allah, then eemaan and obedience to all that He sent down and sent His Messengers with is achieved. This covers all rights and all rights are united upon this.

If that is not the case then every people will have their own distinctions, such as one who is given respect and obeyed, or one who is worshipped, whom Allah did not order to be worshipped or obeyed, or such as particular sayings and innovated deed which Allah gave no sanction for and did not prescribe¹²

⁸ Soorah ar-Room (30):32

⁹ Not in itself being that, but because of the resemblance to its people, and having the same appearance as them, and the result of disagreement between the Muslims is the same as that between the muskriks, and we seek Allah’s refuge

¹⁰ Soorah arRoom (30):30

¹¹ Ibid, aayahs 31-32

¹² Jaami’ur-Rasaail 2/230, of Shaikhul-Islam Ibn Taymiyyah, ch. Muhammad Rashaad Saalim

This sectarian splitting and disagreement has been mentioned in a number of ahaadeeth, in numerous ways, which emphasizes the fact that it will definitely occur!

From these is his ρ saying, "Indeed the children of Israaeel divided into seventy-two sects and my Ummah will divide in seventy-three sects, all of them in the Fire except one."¹³

Perhaps someone will say - and it has been said often - that disagreement/disunity is something pre-decreed, so it is something that is bound to happen and there is no way to escape it. Shaikhul Islam Ibn Taymiyyah said¹⁴, 'and the disunity indicated by these ahaadeeth is that which Allah forbade in His, the One free of all defects, saying:

"And be not as those who divided and differed among themselves after the clear proofs had come to them"¹⁵

And His Saying:

"And verily, this is my Straight Path, so follow it, and follow not (other) paths."¹⁶

This corresponds with what Muslim reports in his Saheeh, no. 2216, from 'Aamir ibn Sa'd ibn Abee Waqqaas, from his father, "that he came with Alhmmh's Messenger ρ with a group of his companions from al-Aaliyah until they came to the mosque of Banoo Mu'aawiyah, so he entered and prayed two rak'ahs and we prayed with him, and he called upon his Lord for a long time, then turned towards us and said, "I asked my Lord for three, so he granted me two and 'refused one. I asked my Lord that he should not destroy my Ummah with drought, so he granted it to me. And I asked my Lord

¹³ An authentic Hadeeth, reported through many chains which I have gathered in a small booklet entitled, Kashful -Ghummah 'an Hadeeth Iftiraaqil Ummah, and see my hook, al-Muntaqan-Nafees min talbees Iblees, p. 32, Daar Ibnul Jawzee edn

¹⁴ Iqtidaa as-Siraatil Mustakeem 1/119 and see 1/47

¹⁵ Soorah aal-Imraan (3): 105

¹⁶ Soorah al-An'aam (6):153

that he should not destroy my Ummah with drowning, so he granted it to me, and I asked that he should not cause them to fight among themselves, but he withheld it from me.”

The meaning of this is also reported elsewhere from the Prophet ﷺ and shows that disunity and disagreement is bound to occur, and he used to warn his Ummah so that those whom Allah wished to remain safe from it could be saved from it. As an-Nazzaal ibn Sabrah reports from ‘Abdullaah Ibn Mas’ood who said, “I heard a man recite an aayah different to the way in which I had heard the Prophet recite it, so I took hold of his hand and went with him to the Prophet ﷺ, and mentioned that to him, so I detected displeasure in his face and he said, ‘Both of you are doing good, and do not differ, because those before you differed and so were destroyed’”
Reported by Muslim.¹⁷

And know that most of the differences between the Ummah, which lead to innovation, are of this kind. Both of those who disagree are correct in what they affirm, or in part of it, and incorrect in denying what the other holds. And this differing, which is condemned for both sides, is sometimes due to defective intention, due to injustice or envy, or wishing for preeminence in the land, etc. So due to that he likes to condemn the sayings and actions of others, or to get the better of him, to gain distinction over him, or he loves the saying of those who agree with him in ancestry, or are of the same madhhab or land, or is a personal friend etc. Since establishment of his saying entails honor and leadership for him, and how common this is among the children of Aadam, and this is injustice.

Sometime it is caused by the ignorance of those disagreeing about the reality of the matter about which they disagree, or

¹⁷ This is what Shaikhul-Islaam, said, but the hadeeth is actually reported only by al-Bukhaaree, . no. 2410, he is alone in reporting it., and see Tauhfatul-Ashraaf, 7/152

ignorance of the proof by which one may guide the other, or ignorance of one of them of the truth of the other in his final ruling or in his proof, even if he knows that part of the truth which he himself has in his ruling or his proof and ignorance and injustice are the root of every evil.

Therefore from the deceptions of Iblees is for us to be pleased with the differences and disunity of the Ummah, due to the plea that it is something written and pre-decreed!

This disunity increased and became more serious and its evil more widespread when the Islamic Khilaafah was annihilated by the filthy greed of nations, through which the Book of Allah was removed from its role in legislation and government, and the provinces of the Khilaafah were torn into pieces and turned into statelets set at each other's throats, and countries in opposition to one another. Then the dagger was thrust into the heart by the planting of the brothers of apes and swine in the core of the Islamic lands from where the Prophet ﷺ had ascended to the heavens.

Since that time the Muslims have repeatedly sought the way by which they can return to their glory and by which their voice may be raised high and they do not find it. So many of them thought of starting organizations, and founding parties, and beginning movements which would take upon their shoulders the task of restoring the lost glory and fulfilling that which was longed for, and because of that some visible good was seen and felt.

Yet at the same time, this also produced evil. it spread its poison secretly like the spread of the poison of the snake in the body of one bitten, without making a noise, clamor or showing itself. To the point that this evil reached alarming and dangerous proportions, and the splits became wider than the patches, as is the situation now.

So at this point some people of wisdom being alert to the situation began to warn against these groups who outwardly

appeared to be a mercy but inwardly were an affliction. Since they divided up the Muslims into numerous parties, which they make the basis for whom they are to ally with and whom to be at enmity with, and their only criterion for whom to ally with is the party itself, nothing else. So you see them, and how unfortunate it is, not giving any weight at all to the truth if it comes to them from a direction other than their party, or a way other than the way of their da'wah. Now and again voices are raised calling for unification of these groups and to bring these Jamaa'ahs together but it is as if they are trying to cultivate upon the ocean. Since they have forgotten or pretended to forget that the most important, 'reasons for the failure of attempts to unify the (Muslim's) ranks are the absence of a single and uniform 'aqeedah and manhaj (methodology/approach), and blameworthy differing, and bigotry for the party and partisanship (hizbiyyah)."¹⁸

So the reason for which the Jamaa'ahs were formed, the parties begun and the groups established, i.e. to unite the Muslims and unify their ranks, has in fact become even harder, since the means have become ends in themselves, and understandings turned upside down, and realities turned over.

Indeed this is what the enemies of Allah want, day and night they chant words which the ears accept willingly and find pleasing; 'Freedom, ' 'Democracy' and so on, but all they want from these parties is for increase in the disunity of the Ummah and worsening of its differences

If those enemies knew or even felt that these parties and Jamaa'ahs contained any good for the Ummah they would have fought them and prevented them, but they are

¹⁸ Al-Furqaan magazine from Kuwait, issue 13, p.. 46. The writer was speaking about the subject of a speech given by our honorable brother Shaikh Muhammad Ibn Ismaa'eel at the third yearly conference of Jam'iyyatil-Qur'aan was-Sunnah in America

confident that they are a reason for the disunity of the Ummah. Therefore they encourage them and work for them to increase and for them to fight amongst themselves. .

So all the time we are hearing of the establishment of a party or the beginning of a new Jamaa'ah. Will the Muslims not awaken to this dangerous outbreak which comes upon them in the guise of a beloved friend, whilst it is a monstrous enemy! To the extent that the smallest of a Muslim's rights upon his brother are lost from the people of present-day partisanship. 'So in the age when the Muslims began to be freed from the sectarianism of madhhabs, the parties begin swelling with another form of sectarianism which has a greater impact and impression."¹⁹

Allahu-Akbar ... how can a Muslim allow himself to pass by his brother Muslim, who is not from his Jamaa'ah, and miserly withhold even the saying, as-Salaamu Alaikum ?! Why? Even if you have been ordered not to. give Salaam to so and so, then this is in contradiction to the tolerant Sharee'ah, it is a sin and cannot be obeyed. It is not permissible to make analogy with the story of the three who were left behind (from the battle of Tabook), since that was done due to Revelation from Allah and so is something particular.

Allahu-Akbar ... how can a Muslim abandon the lesson of a scholar and not sit with him? Because. he is not from the scholars of his Jamaa'ah!

Allahu-Akbar ... how can some of the workers defame other Jamaa'ahs as if they were un-Islamic?

Allahu-Akbar ... who can make it lawful for a Muslim to limit his adherence to a few matters in particular, whereas it is obligatory to carry out every service needed by Islam and its people?! And what we have mentioned is something well-

¹⁹ Hukmul-Intimaa, p.145 of Shaikh Bakr Aboo Zaid

known and it will not be helped by criticizing whilst seeming to hide it!²⁰

So for how long? If we remain silent or are silenced, then our condition is worse than the ostrich which buries its head in the sand thinking in its foolishness that its private parts are hidden or that the hunter cannot see it.

If we speak then it may be said, the enemies are just waiting for the time when the Muslims speak against each other. Then what does this mean? Indeed the joy of the enemies of Allah at the differences and splits between the Muslims is far greater than their expectation of Muslims speaking about one another's mistakes! Since differing and disunity is something visible with 'assured results' whereas talk passes away quickly and soon vanishes.

'And we have no doubt that many brothers, from those prompted by concern for the good of Islam and sincerity in Islamic work, do not think that criticism of and giving advice to collective Islamic work should be done in a clear and open manner. Since that might allow the enemy to know the faults in Islamic work, its mistakes and shortcomings, and then attack it from these points of weakness, and that the attack will be stronger whilst he is weaker. But we see that the enemy is already so fierce and showing such enmity that there is hardly room for increase.

So they feel that whilst this is the condition, it is to be feared that it would be a negative contribution detrimental to the work. They have confused the ways of advising a particular person privately in order to correct some of his errors, which must be done in a personal level or else it becomes no more than slander, with the ways of advising Jamaa'ahs with particular orientations, and with broad and divergent principles, since the advising of Jamaa¹cilts must

²⁰ al-Jamaa'aatulul-Islaamiyyah: Laitahas Tudeefu illa hasanaatihaa, of Shaikh Abdur-Raof al-Abboshee, p. 16

be done publicly and thus be generally applicable, so that this is seen by all and becomes common knowledge. And we would like to inform those brothers that the enemies who affect us know our mistakes better than we do because they always have and still attack us through them. That is where they are able to wound us. They strive desperately to consolidate and to perpetuate them, and to prevent us from recognizing them and treating them. And the present situation - which we are not envied for - is a proof of this. The enemies of Islam know our mistakes and our shortcomings, and the only ones who do not know them, or do not like to acknowledge them, are ourselves, because we persist in them ... unable to treat them or leave them behind."²¹

The most dangerous thing to which the sons of Islam have closed their eyes is this detested disunity and splitting into different parties and having numerous different ways.

There is no doubt that unifying the Muslims, and bringing about agreement and harmonization within the Ummah is the key to the problem, if only they knew. Since, 'placing the Muslims upon a single way is the basis of Islam.'²²

So, in brief, concerning these parties and movements, there are two main views concerning them:

Either that, 'they awakened the public opinion in the Ummah of Islam and caused a great revival'²³ and they stove in

²¹ Nazaraat fee Maseeratil-'Amalil-Islaamee, p. 45, of Muhammad 'Ubaid Hasanah

²² al-Wahdatui-Islaamiyyah, p. 19, of Muhammad Rasheed Ridaa

²³ And we often hear or read, 'That this Islamic awakening and new Islamic revival is a result of the Islamic Jamaa'ahs,' (Mashroo'iyytul 'Amalil-Jamaa'ee, pp. 27.-28) of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq). So we say, 'That this Islamic awakening began with the call of Jamaalud-deen al-Afghanee, then was advanced by Muhammad 'Abduh, then spread by Rasheed Ridaa who for thirty years fed the Muslim mind non-stop with the ideas of correction/reformation in his magazines al-Manaar Then this spread

calling to Allah, reminded of knowledge and alerted the people to the danger of the colonialists.²⁴

Or, 'they tore apart the (Ummah's) unity, produced differences, weakened Sharee'ah knowledge, hid innovators under the cover of party unity, and paved the way for the members of each group to rent their anger upon and backbite the members of others.'

Whichever of the two views is correct, it is very clear and something about which no two can differ, and about which no two horned rams would fight, that these Jamaa'ahs whilst having produced (some) good have also sown the seeds that have caused the Ummah to splinter and lose its overall unity. 'And the enemies of Islam know that this overall unity, and comprehensive way to be followed, and concord within the Ummah, and their having a single 'aqeedah and way which they follow, is the reason for its honor, strength and impregnability. Therefore they worked to destroy the Khilaafah built upon the way of the Prophet p. Then changed that to the Khilaafah of kings and sovereigns, and then to the rule of the rulers in separate areas, then to the rule of tribal chiefs and heads of families, along with that they spread everything they possibly could that would cause splits within the Ummah: nationalism whether built upon common country of birth - language, race, madhhab, even whims, sectarianism or schools of thought.

through the Salafee movement: Baadees, Malik ibn Nabee. Then movements began to organize: al-Banaa, an-Nahaanee, etc., through a chain-reaction which grew so that it is difficult to determine precisely and to calculate, since it has become a general outward awakening, larger than organizations, party or tendency (Fin Naqd adh-Dhaatee, p. 28, whilst having reservations about the conditions of al-Afghanee and Muhammad 'Abduh!) And, 'the truth is that the activity of the Jamaa'ahs in the last two decades is one of the products of the Islamic awakening, not the reverse. From a private letter of Shaikh Sa'd al-Husayyin, no. 136, and for the incorrectness of the term Islamic awakening see, Mujamul-Manaahil-Lafziyyah, p.209 of Shaikh Bakr Abou Zaid

²⁴ Al-Harakatul-Islaamiyyah-Mu'aasirah of Shaikh 'Aayid al-Qarnee, p. 10

And unfortunately the Islamic Ummah quickly complied with this plan to split them and tear them apart, and it is as if it were a made of glass or china, not steel or fibre. And sadly for those who grew up in the time of disunity and disagreement, then separation has become deem to them, since it is part of what they have inherited. Indeed the deen to them is disunity since they have divided it between nationalities, sects, madhhabs, different Shaikhs and parties. Then came that which was even more bitter, the call to Islam itself began to take on the ways of this disunity and dissension, even reaching the goals of the deen and affecting establishment of what is required for the good of the Muslims. And it is known for certain that it is impossible to achieve the greater goats of the deen except through the universal unity and comprehensive brotherhood."²⁵

So does partisanship agree with this unity? And does disunity agree with all-embracing brotherhood? Do the parties in this age have a monopoly of the 'Islamic Movement'²⁶ which each of them claims?

And does the painful situation today make it permissible for us to go against the Sharee'ah? Then what is the goal, which we are striving towards?

And what are the means allowed and prescribed by the Sharee'ah to attain this goal? Why do we confuse the means with the goals? Why do our aims and actions differ? And how do we judge the affairs? How are we to know the Sharee'ah ruling? How can we differentiate between good

²⁵ Al-Furqaan magazine of Kuwait, no- 4, pp. 4-5, editors comments

²⁶ 'And we refer here to the term, 'Islamic Movement, ' which is not party membership cards, but rather everyone who is involved in Islamic work, and gives importance to it, and makes it the core of his life, and strives in that then he belongs to the, 'Islamic Movement,' whether he is in an organization or not and vice versa, even if he carries a party membership card!' (an-Naqdudh-Dhaatee, of Khaalis Jalbee, p. 228), and this wording, 'Islamic Movement' should be added to the list of incorrect wordings.

and bad deeds? And how can we compare what is beneficial and what is detrimental?

In order to remove the confusion of the Believing youth and to reply to these questions and difficulties, being enlightened with the lights of the Book and Sunnah and with the sayings of the best of the scholars of the Ummah, and in criticizing partisanship and its people²⁷ we know for certain that, 'the deductions made by Islamic groups are open to criticism and correction.'²⁸

So hearts should not feel constricted, nor minds become enraged. And we also know for certain that criticizing partisanship and our declaring the formation of parties futile does not mean that we say, 'it is not permissible for a Muslim to come together with a second and a third to speak the word of truth, or to confront an oppressor, or to help one in need, or to repel our enemy from the Ummah of Islam.'²⁹

As some of them mistakenly think, or make out to be the case! This is a futile saying! And the door of co-operation according to the Sharee'ah and true Islamic work is open to anyone fitting for that, with its established regulations and wise principles.

'And Allah, the One free of all defects, does not leave any time without a people who preserve this Sharee'ah, rebutting the people of falsehood and explaining the mistakes of those making errors.'³⁰

And the heart is, by Allah's permission, open to hearing sincere advice or constructive criticism, and all praise is for Allah, Lord of all creation.

²⁷ And see, Majmoo'atur-Rasaail of Hasan al-Bannaa, p. 146

²⁸ As was said by 'Abdur-Rahmaan 'Abdul-Khaaliq during a speech of his entitled, Mafhoomun-Naaqidh-dhaatee, as occurs in al-Furqaan magazine of Kuwait, no. 15, p.17.

²⁹ From the words of Shaikh 'Abdur Rahmaan 'Abdul-Khaaliq in al-Furqaan magazine, no. 17, p.26

³⁰ al-Muntaqan-Nafees min Talbees Iblees, p. 445

Ali ibn Hasan ibn Ali ibn Abdil-Hameed, al-Halabee, al-Atharee

Section One

THE MUSLIM'S AIM AND PURPOSE

It will not be hidden from one who has knowledge of the Book and has studied the sunnah that the lofty goal and highest aim which the Muslim works to implement in himself and amongst the people is the worship of Allah, the Mighty and Majestic, and there is no way to keep this worship pure and unblemished except by knowing true Tawheed of Allah, the Majestic, in detail.

The daa'ee (caller) who knows this way will find it very difficult to implement, yet he does not make this an obstacle in his way. Since day and night in his da'wah he is an embodiment of the saying of our Prophet ﷺ "The people who receive the severest trials are the Prophets, then those most like them and then those most like them."³¹

How can this not be the case whilst he is following his ﷺ path, taking his life as his example and following his way?

So the one most like them, then those most like them are the pious, who follow their method and approach in calling to Allah. Who call to what they called to, the Tawheed of Allah and making worship purely and sincerely for Him alone and rejecting shirk of anything along with Him. So they will meet with similar harm and misfortune as was met by their example, the Prophets.

(Due) to this you see many of the callers turning away from this difficult way and rugged path. Since the caller who follows it will meet opposition from his mother, his father, his brother, those he loves and his friends, and he will have to face the community and its hostility, its mockery and harms ...

³¹ Reported by at-Tirmidhee (2400), Ibn Maajah (4023) and Ahmad (1/172 and 174) from Sa'd ibn Abee Waqqaas, with a hasan chain of narration

So instead they deviate and turn their attention to aspects of Islam which have importance - and will not be denied by anyone believing in Allah - but these areas do not carry the difficulty, hardship and ensuing mockery and harm, particularly in Islamic societies. Since the majority of the Islamic Ummah rally around this type of daa'ee surrounding them with a ring of respect and honour, not mockery and harm, unless they threaten the rulers or their authority, in which case they are restrained by force. Such as the political parties which oppose the rulers and threaten their positions. So when this is the case the rulers show no affection for them whether they are ones near to them or related, Muslim or Kaafir.

Whatever the case, we say to those daa'ees, that however much noise they make and however much they raise their voices in the name of Islam: check yourselves because you have deviated from Allah's way and His straight and clear path which was followed by the Prophets and their followers, in calling to Tawheed of Allah and making the deen sincerely and purely for Him. So however active you are and however much you raise your voices in the name of Islam, then still you are deviating from the way of the Prophets which Allah laid down; and whatever your efforts to cause your da'wah and your way to materialize, then you are preoccupying yourselves with the means at the expense of the goal, and the mean is useless if it harms the goal and is given undue importance at its expense!

Woe to those callers Who persist in pursuing the programs which they have innovated and thus are at war with the way of the Prophets - Who gave da'wah to the Tawheed of Allah. So they call beneath flashy slogans, beguiling the foolish and simple minded and turning them away from the way of the Prophets.³²

³² Manhajul-Anbiyaa fid-Da'wah illallah, feehil-Hikmah wal'Aql of Sheikh Rabee ibn Haadee, p.31

Since Islam has many branches and various parts, then it is essential, to begin with what is of greatest importance, then that which follows in importance. So that the first thing to give Da'wah to is to the correction of 'aqeedah, by ordering that worship be made sincerely for Allah and forbidding shirk. Then ordering establishment of Prayer, payment of Zakaat, carrying out obligatory duties, and avoiding forbidden acts which was the way of all the Messengers, as He, the Most High, says:

"And verily, We have sent among every Ummah a Messenger (proclaiming), 'Worship Allah (Alone) and avoid (or keep away) from Taaghoot (all false deities).'"³³

And He, the Most High, says:

"And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying), 'None has the right to be worshipped but I,' so worship Me (Alone and none else)'"³⁴

and other aayahs. This way of his ﷺ and his life in da'wah is the best example, and his method the most perfect. He remained for years calling the people to Tawheed and forbidding them from shirk before ordering them with the Prayer, Zakaat, Fasting and Hajj, and before he forbade them from usury, fornication, stealing and unlawful killing.³⁵

So the most fundamental principle then is to establish the worship of Allah, the Mighty and Majestic, as He, the One free from all defects, says:

"And I created not the Jinns and humans except that they should worship Me (Alone)."³⁶

That cannot be except through knowing and implementing

³³ Soorah an-Nahl (16): 36

³⁴ Soorah al-Anbiyaa (21):25

³⁵ From the introduction of Shaikh Saalih ibn Fawzaan to, Manhajul-Anbiyaa, p.9, slightly adapted

³⁶ Soorah adh-Dhaariyaat (51):56

the Tawheed of Allah, the Most Majestic, in knowledge, action, in everyday life and in Jihaad.

You will find many callers to Islam, and Jamaa'ahs within Islam, using up their lives and wasting their youth (apparently) gasping for the rule of Islam, or seeking establishment of the Islamic state.

But if you examine them you find them immersed in acts contrary to the Sharee'ah and shirk and innovation, except for those on whom my Lord, the One free of all defects, has had mercy upon, forgetting or pretending to forget, ignorant or feigning ignorance, that establishing the rule of Islam in any land will not come by the like of these ways. It will not be except through a long and slow way which keeps in mind the principle not the summit, and begins with planting 'aqeedah anew, and cultivation of Islamic manners. This way, which appears slow and very long, is the shortest and quickest way³⁷.

'Since achieving implementation of the Islamic order and rule by the sharee'ah of Allah is not a short-term goal. Since it cannot be achieved until whole societies, or at least a good portion of them, having sufficient weight in the society, are taken to a correct understanding of Islamic 'aqeedah, then of the Islamic order and receive correct Islamic training upon the manners of Islam, however long that takes and however slow the stages.³⁸

Thus, in summary, establishment of the sharee'ah, application of the prescribed punishments, establishment of the Islamic State, avoidance of what is forbidden and carrying out what is obligatory, all of these things are from the rights of the Tawheed and (are) things, which render it, complete. They follow on from it, so how can secondary matters be given such importance that the primary matter is

³⁷ Limaadhaa A'damoonee ? of Sayyid Qutb, p. 67

³⁸ Ibid., p.29

neglected?

It is my view that the contradictions of the Jamaa'ahs to the way of the Messengers in calling to Allah occur due to their ignorance of this way, and the ignorant person should not be a caller, since one of the most important conditions for da'wah is knowledge, as He, the Most High, says concerning His Prophet:

"Say, (O Muhammad ﷺ), 'This is my way; I invite to Allah with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners to Him). And I am not of the polytheists.'"³⁹

Thus the most important attribute to a daa'ee is knowledge, (and one who himself does not have something cannot give it!). Then we see these Jamaa'ahs, which are associated with da'wah, are at variance with one another, each Jamaa'ah setting out a program for itself different to the programs of the others and each follows a different way! (Indeed) this is something, which is certain to occur since they are at variance with the way of the Messenger ﷺ. Since the way of the Messenger is a single way containing no divisions and no disputes as He, the Most High, says:

"Say, (O Muhammad ﷺ), 'This is my way; I invite to Allah with sure knowledge, I and whosoever follows me.'"⁴⁰

So the followers of the Messenger are upon this single way, (they) do not differ, rather those who differ are those who deviate from this way, as He, the Most High, says:

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path."⁴¹ ⁴²

³⁹ Soorah Yoousuf (12): 108

⁴⁰ Ibid.

⁴¹ Soorah al-An'aam (6):153

⁴² From the introduction of Shaikh Saalih ibn Fawzaan to the book, ManhajulAnbiyaa, p. 8

(Therefore) in conclusion, 'Tawheed is the starting point for da'wah to Allah and its goal. There is no da'wah to Allah without it, even if it takes upon itself an Islamic name and attributes itself to it. Since all the Messengers, and at their head the most noble of them and the seal (of them), Muhammad ﷺ their daw'ah had as its beginning, goal and end the Tawheed of Allah. So every Messenger went to his people by saying:

"O my people! Worship Allah! You have no other Ilaah but Him."⁴³ ⁴⁴

So this is the highest goal for the Muslim and his loftiest aim, for which he strives all his life, exerting himself to propagating it amongst the people and implanting it amongst the creation. "And the Creator Who made ready for His servants everything required for the well-being of their world is the same One who prescribed the deen of Islam for them and guaranteed its preservation for ever, and His care in preserving the deen is greater since that is the purpose of this world. Allah, the Mighty and Majestic says:

"And I created not the jinns and humans except that they should worship Me (Alone)."⁴⁵ ⁴⁶

⁴³ Soorah al-A'raaf (7):65

⁴⁴ From the introduction of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq to the book, Manhajul-Anbiyaa, p. 11

⁴⁵ Soorah adh-Dhaariyaat (51): 56

⁴⁶ at-Tankeel, 1/48, of Allaamah al.-Mu'allamee al-Yamaanee

Section Two

ISLAMIC WORK BETWEEN THE MEANS AND THE GOALS

Many enthusiastic Muslim youth, who want the return of the Ummah and establishment of Allah's sharee'ah. on the earth, are confused about many concepts in the sharee'ah due to their being immersed in the ocean of enthusiasm, work and da'wah.

This confusion of thought always produces a larger mistake in comprehending the true nature of the call to Allah or 'Islamic work' (as they call it today!). So you see them striving constantly and actively to gather the youth to organize them ... to establish them in the party ... and to mobilize their strength, which in itself causes them to forget and neglect that all of this, if permissible, is a means to the end and not the end itself!

Yes, the goal, as we have seen, is establishment of the worship of Allah, and implanting the pillars of Tawheed in the souls, and the means to this end is the call to Allah, the Exalted and Most High. Reminding of the good, ordering right and forbidding wrong, within the sharee'ah framework and Prophetic way only. Since da'wah to Allah, the Most High, is a call agreed to by the natural disposition, is easy, having clear signposts in the Book and sunnah. (It has) no need of anything from outside its own program (the prophetic way) either in form or essence, at any time or place.

Calling to Allah upon this way and working to produce a profound effect upon the souls is the duty of everyone possessing the ability (to do so) within Islam. Since it is higher than to be restricted by partisanship. Rather it is work done upon the prophetic way and shares its comprehensiveness and universality. It is obligatory upon everyone having the competence required in the sharee'ah; it does not wait for the door of party-membership to be

opened.

Rather attachment to this obligation of da'wah is something agreed upon from the deen, something known from it by necessity, however it awaits those who will enter the arena of molding men, and for the people of Islam to come out of their second period of being strangers, and it is established that the Prophet ﷺ said, "Islam began as a stranger and will return to being a stranger just as it began, so Toobaa (the name of a tree in Paradise) is for the strangers."⁴⁷

(Indeed) there is no way to remove this 'strangeness' except by what removed the first period of 'strangeness,' which is why Imaam Maalik, said, 'The end of this Ummah will not be corrected except by that which corrected its first part,' - by following the prophetic methodology.

Upon this proceeded the first generation, then those who followed in their tracks. They are the Jamaa'ah of the Muslims, bearers of the correct Islamic 'aqeedah, free from their diseases of desires and doubts, as opposed to those who split from them, left the Jamaa'ah actually or in their methodology, in name or in practice as is not agreed to by the sharee'ah.

Islam is not to be presented in a way which is at variance with the prophetic way, either by addition or deletion, since any deficiency in the means of da'wah, in word or form, will cause an obstacle between Islam and the hearts. Since that would be a efficient way and that which is deficient does not lead to that which is Perfect and complete.⁴⁸

If that is clear and understood then say, 'It is not permissible in any situation for anyone to say regarding the method of da'wah that there is room for the daa'ee to choose in any time or place whatever fits his condition or

⁴⁷ Reported by Muslim, 145, from Aboo Hurairah

⁴⁸ Hukmul-Intimaa, pp. 74-75, 2nd printing.

place, as long as the intentions are correct!

So we say, 'the principle alluded to here, 'that the goal justifies the means' is not correct. 'Since the means may involve something corrupt, either something hated or forbidden. Whereas the goal for which they have been made a means is not itself forbidden or hated.'⁴⁹

This is exactly the case with regards to the present day organizations and parties. Since their presence has caused division between the daa'ees, has made the diseases of the hearts even harder to cure, and has caused separation in the Ummah and produced grief. Even though we agree that, 'The good done to the Muslims by the Islamic Jamaa'ahs is something not denied except by⁵⁰, one conceited.

So the presence of something like this, even if we take it to be a means which can be arrived at through ijtihaad, would still be categorized by the scholars as, 'a means used for something lawful, not intended as a means to something corrupt, except that it mostly leads to that, and its bad consequences outweigh its benefits,'⁵¹ and this is prohibited!

If one of us, the daa'ees, looked around him, then how many classes of people would he find? He will find them as follow:

- (i) Groups of kaafirs or apostates.
- (ii) Groups of Muslims, except that they are weak, abandoning some of the Obligatory duties and falling in to some sins.
- (iii) Groups of Muslims, fulfilling the obligatory duties, avoiding the forbidden, except that they are negligent in calling to Allaah.

⁴⁹ Madaarijus-Saalikeen, of Ibnul-Qayyim, 1/116

⁵⁰ Mashroo'iyatul-'Amalil-Jamaa'ee, of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq, p.27

⁵¹ I'laamul-Muwaqqi'een, of Ibnul-Qayyim, 3/136

- (iv) The same as the previous group except that they establish the call to Allaah, the One free of all defects and Most High, in Islamic spirit, and based upon the pure sunnah without any partisanship or alteration.
- (v) The Islamic Jamaa'ahs, da'wah groups and parties based upon the deen!

So look and consider amongst the four Muslim groups:

Where do you find the members of disagreement?
Where do you find disease of the souls?
Where do you find loathsome rivalry?
Where do you find views as hard as iron?
Where do you find clear sectarianism and schism?
Where do you find ill-natured grins?
Where do you find justifications and deceptions ?
Where do you find warnings and alienation?
Where do you find idle talk?
Where do you find farfetched explanations and excuses?
Where do you find false rumors?
Where do you find futile propaganda?

I am sure that the question itself contains the answer so do not be anxious.

Thus, 'having numerous leaders and Islamic Jamaa'ahs today is a sickness which must by no means continue ... and every Muslim is responsible for curing the phenomenon. So that the Muslims can return to what they were, the best nation raised for the people, and so that the deen can be entirely for Allaah.'⁵²

Therefore, 'The parties are outwardly an organized means of Islamic work, of carrying out the purpose for which mankind was created, to worship Allaah, the One free of all defects, and to call to that. But they have turned into strange

⁵² Manhaj –ul Ambiyaa fid-Da'wah ilallaah, of Muhammad Suroor Zainul-'Aabideen, 1/168.

formations within the body of the Ummah ... have become ends (in themselves) ... and have become centers for monopolizing Islamic work, due to the rulings they send out concerning other Jamaa'ahs and the rest of those giving da'wah to Allaah. Their objectives become individual authority, as is shown by internal struggles, gathering wealth and seeking to capture centers of authority.'⁵³

So in conclusion, it is not permissible in any case to use means which are not prescribed in the sharee'ah and which have no proof to support them, nor means which are in essence allowed in the sharee'ah but lead to something evil and in contradiction to the texts of the Book and sunnah. Since, 'everything which necessarily results in fitnah (discord) and disunity is not from the deen, whether it is a saying or an action.'⁵⁴

Indeed here is something very important which will make the matter clearer, and it is that the Muslim in all his actions within the sharee'ah does them as a means to the higher goal, which is the worship of Allaah and that He alone is worshipped; da'wah to Allaah is likewise. It is also a means to establish Allaah's worship in the souls and to propagate that amongst the people, and it is itself worship. The principle in matters of worship is to abstain from any action and the futility of that action unless it is supported by a proof, as is established in its place!⁵⁵

So there is no place here for individual experimentation, nor for independent thoughts and judgment ... rather this is an area of worship, having no place at all for analogies and opinions, 'it is noble in its aim, pure in its means.'⁵⁶

⁵³ Hukmul Intimaa, pp. 149-150, adapted.

⁵⁴ al-Istiqamah, of Shaikhul Islaam Ibn Taymiyyah, 1/37

⁵⁵ I have fully explained this in my book, 'Ilm Usoolil-Bida', so refer to that.

⁵⁶ Fusool minas-Siyaasatis - Shar'iyyah, of Shaikh Abdur Rahmaan 'Abdul-Khaaliq, p: 79

'It is not allowed for us ever to clothe the Dawah to Allaah in the clothes of organization which is foreign to it and to exert ourselves in that, which will only lead to destruction and negation of the principles of da'wah and its foundations, and leads to disunity.'

Thus, da'wah is composed of means and a goal, and the reality of da'wah is something fixed and does not change along with place, time ⁵⁷ and condition. Likewise, the principle with regard to the means of spreading the da'wah is that it must be limited to the prophetic way. ⁵⁸ Since 'all means (to an end) which Allaah ordered for his servants are worship.' ⁵⁹

The means of da'wah in our time, and before it, and after it must be the means of da'wah with which the Prophet ﷺ was sent and within which he reached the limit. They do not vary in our time, for example, except in some aspects which are still connected to its principles of limitation. But this change is limited to the domain of the Sharee'ah and weighed according to the Book and sunnah. So when anything is found wanting then it must be rejected and avoided.

As for an innovated means ⁶⁰ used as a means of worship, then no! ⁶¹ Since, 'the way of dawah is a single way, trod by Allaah's Messenger his Companions and the callers. We

⁵⁷ Compare with, Mashroo-yyatul Amamil Jamaa'ee, p. 18!

⁵⁸ Compare with, al-Muslimoon wal-Amalus- Siyassee, p. 26-28

⁵⁹ Al-Ubodiyah of Shaikhul Islaam Ibn Taymiyyah, p. 66

⁶⁰ From that is making wealth a pillar and support for gathering the people and bringing them near, 'using similar superficial methods of da'wah as used by Christian missionaries and when the wealth decreases the eemaan decreases and when the wealth finishes they part company! As we ourselves have witnessed and have felt its shameful results with our hands! And being informed is not the same as witnessing for oneself. How strange is making an analogy between the general use of wealth in giving da'wah upon giving share of the Zakaat to consolidate (new converts) hearts — and the futility of this analogy is obvious so as not to require a reply.

From Manhajud-Da'wah ilallah, and from it, Hukmul-Intimaa, p. 100

⁶¹ Hukmul-Intimaa, pp. 157-161, summarized

tread upon it due to Allaah's having guided us to that, in eemaan and action, love and brotherhood. He called them to eemaan and action and then gathered their hearts in love and brotherhood. So the strength of aqeedah and the strength of unity came together, thus their Jamaa'ah was the model Jamaa'ah, whose word must become uppermost and will be victorious even if all the people of the earth are against them.⁶²

This is something extremely important, its details are a problem for many callers. What is obligatory is to be precise in it and not to confuse what it involves so that it does not become the plunder of personal interest and desires, and a matter for discretion, opinions, experimentation and inclinations.

⁶² Tareequd-Dawah, p.13, of Mustafaa Mashoor! And from him, ad-Da'watul-Islaamiyyah bainal- Fardiyaay wal-Jamaa'iyyah, p. 7, of Sulaimaan Marzooq.

Section Three

SYMPTOMS OF THE MULTIPLICITY OF PARTIES

Multiplicity of parties in any society means that there are social affairs about which there are conflicting opinions, and different views. So that it is not possible for them to arrive at a standpoint acceptable to all, rather what is regarded by one party to be success, the other thinks is misfortune!

So as is known, these matters are not trivial matters affecting only a few individuals, small Jamaa'ahs or inward-looking groups, rather they are matters which affect most of the society and most nations. So it is not possible to ignore or neglect them; rather one has to play a part in these things and take a definite stand.

Far from this, in Islamic terms we say, 'Multiplicity of parties will either be based upon differences in 'aqeedah and principles, or in sharee'ah laws and rulings, or in methods and attitude, and everyone who has the slightest awareness of the nature of Islaam knows that Islaam does not have any room for disagreement in any of these areas. Disagreements in these areas have never produced anything except noxious fruits throughout the long history of Islaam, which has lead to the disunity of the Ummah, to its falling to the lowest degradation, and has given its enemies the opportunity to poke fun at and play with its might and honour, and (to) plunder its riches and resources as they please.

As for Islaam not having any room for differences in these areas, then it is because Islaam is a complete and comprehensive deen, not leaving any aspects of life without supplying sufficient and complete guidance, thus sufficing the Muslims from any need for conflicting views and opinions.⁶³

⁶³ al-Ahzaabus-Siyaasiyyah fil-Islaam of Shaikh Safiyyur-Rahmaan al-Mubaarakpooree, pp. 19-20

So our glorious Islaam, and all praise is for Allaah, came to us, 'With the best of this life and the completeness of the Hereafter, causing them to have no need of anything other than it. So how can it be imagined that His complete sharee'ah, the like of which there has never been in the world, is deficient and in need of external politics to complete it ⁶⁴ or (in need of) analogy, or any reality or thought from outside itself?'

Anyone who thinks that, then he is like one who thinks that the people have need of a further Messenger after him. The reason for all of this is the fact that, 'what he □ came with remains hidden from the one who thinks that, and his paucity of the understanding which Allaah granted to the Companions of His Prophet, those who were satisfied with what he came with and had no need of anything else, and with it they conquered hearts and lands.' ⁶⁵

'So beware, may Allaah have mercy upon you, of parties and groups, whose members wander around, and when they appear they appear with evil. So they are just like drains, they gather dirty water and carry it along uselessly, except those whom your Lord has mercy upon, who are upon that which the Prophet ρ and his Companions τ were upon?" ⁶⁶

So what is the meaning of partisanship (hizbiyyah)? With what meanings does the Noble Qur'aan use this term? And what are its effects on the souls?

⁶⁴ 'And that is assured since the sharee'ah contains sufficiency for the political affairs,' as was said by Ibn al-Jawzee in Talbees-Iblees, p. 481, of its abridgement

⁶⁵ I'laamul-Muwaqqi'een of Ibnul-Qayyim, 4/376

⁶⁶ Hilyat – Taalibil'Ilm of Shaikh Bakr Aboo Zaid, no. 65

Section Four HIZBIYYAH (PARTISANSHIP)

The term 'hizb' (party) occurs in the Qur'aan in more than one sense and it has more than one meaning in the language. Al-Fayroozabaadee says in, Basaair-Dhawit-Tamyeez, (2/4.57), 'Hizb is a sizeable group,' ⁶⁷ (the same author says, 'A group of people'). It is said, 'hizb is a group, ' and al-Ahzaab (parties) were those groups who gathered to fight against the Prophets ﷺ and His saying:

"Then the party of Allaah," ⁶⁸ means: 'The helpers in Allah's Cause.'

It occurs in the Qur'aan with more than one sense:

Firstly, meaning the differing groups of people according to religious groupings, sects and religions:

"Each sect rejoicing in that which is with it?" ⁶⁹

Secondly, meaning the army (horde) of Shaitaan:

"They are the party of Shaitaan." ⁷⁰

Thirdly, meaning the army of ar-Rahmaan, (the Most Merciful);

"They are the Party of Allaah" ⁷¹

They are the victorious and those who put things right in this world;

⁶⁷ And, al- Qaamoosal-Muheet, p. 94

⁶⁸ Soorah al-Maaidah (5): 56

⁶⁹ Soorah ar-Room (30): 32

⁷⁰ Soorah al-Mujaadilah (58): 19

⁷¹ Soorah al-Mujaadilah (58): 19

"Then the party of Allaah will be the victorious." ⁷²

And in the Hereafter they are successful:

"It is the Party of Allaah that will be the successful."

⁷³

Shaikh Safiyyur-Rahmaan al-Mubaarakporee says in al-Ahzaabus-Siyaasiyyah fil-Islaam (p. 7), "Hizb in the language is a class of people, who are united by a Common attribute, or aim. Either united by 'aqeedah and eemaan, or by kufr, sin and disobedience to Allaah, or united on the basis of common homeland, tribe, ancestry, profession, language, and other similar links, attributes and goals which the people are used to uniting and organizing upon.'

It will not remain hidden from the people of intellect that each party has principles, ideals, internal regulations and views which together form a constitution for the party, **even if some of them do not call it that.**

So this constitution is, 'the foundation from which the party organization grows and is built upon. He who agrees to it and believes it to be true - or to put it another way - affirms it and takes it as the foundation for activity and work, is affiliated with that party. He becomes one of its members, or even its chief members; and if not, then he does not.

The constitution is the foundation of their allegiance and enmity, their uniting and their splitting, their regarding some as equals and others as lesser than themselves. ⁷⁴

⁷² Soorah al-Maaidah (5): 56

⁷³ Soorah al-Mujaadilah (58):22.

⁷⁴ Al-Ahzaabus-Siyaasiyyah fil-Islaam p: 13

In the light of this, 'there are only two parties in the world: the party of Allaah and the party of Shaitaan, the successful and the losers, the Muslims and the Kaafirs.'

He who seeks to bring about other parties within the party of Allaah, then he has taken part in splitting the party of Allaah and dividing its strength. He who affiliates and aligns himself with part of the party of Allaah at the expense of another part of His party, then he has shown enmity to those loved by Allaah and has fallen under the authentic hadeeth qudsee, **"He who shows enmity to a 'Walee' of mine, then he has challenged Me with war."**⁷⁵

'And from the rights of the Muslim is the rejection of restrictive and repugnant partisanship which weakens the party of Allaah, the Most High, and not to allow it to gain predominance, so that all of the deen may be for Allaah'⁷⁶

So some of them flee from using the term hizb (party) to something more befitting and more pleasing to the ears than it, but this is a flight which will deceive only the ignorant. Since the word hizb itself is not something blameworthy in the language or the sharee'ah, rather what is blameworthy is the reality behind it. Its various effects, the disunity and disagreement.

One who considers the noble aayahs where the word hizb occurs will see this very clearly.⁷⁷

Thus, 'this altering names is not permissible.'⁷⁸ Since names will not change the reality of the things carrying those names, whilst the outer appearances are a reversal of

⁷⁵ Reported al-Bukhaaree in his Saheeh, and see Silsilatus-Saheehah - 1640

⁷⁶ Al-Harakaatul-Islaamiyyatul - Mu'aasirah, of Shaikh 'Aayid al-Qarnee, p. 12

⁷⁷ See what follows in Section Thirteen

⁷⁸ al-Muntaqan-Nafees min-Talbess-Iblees, p. 470, and see Section Twelve

the actual state. So he who gives you a sickly smile, because your eyes meet - but when you do not see him he turns his face away - indeed he does that only because of the allegiance in him to his party, his love for its members (only) and to his defence of them.

This matter is not surprising since, 'It is now established that a person's perception is very much affected by passions and emotional and ideological factors which govern his behavior. Experimental studies done on bigoted followers of radical doctrines, or those who are firmly fixed in their contempt for particular races and groups of people, have shown that these people only have selective perception in the areas of their prejudice. They do not remember anything which they see or hear about this, except what supports their prejudice. As for those things which conflict with their beliefs, then they either totally fail to notice that, or very quickly forget it, or corrupt it by any means until it agrees with their views'⁷⁹

Partisanship is, without a doubt, one of the worst manifestations of this psychological effect and this twisted behavior!

So, if differing in 'aqeedah and fundamental matters can in no way be a reason for formation of political (or non-political) parties. Since it is definitely not reasonable to make room for the like of this deviation and misguidance and to allow it to remain and continue so that it grows, establishes itself and germinates, until it finds a party for itself to propagate it and assumes responsibility for the affairs of the Muslims.

By Allaah, this is a very grave thing and it will bring nothing to the Muslims except evil and harm. Indeed

⁷⁹ From the words of Dr. Maalik Badree, pioneer of Islamic Psychological Studies, as quoted in the footnotes of, Manhajun-Najd Indal-Muhadditheen, of Shaikh Mustafaa al-Amzamee, p. 41

the Muslims have tasted the bitterness of this disagreement many times. This is what has lead the Ummah to decline and collapse in the prime of its youth. If it were not that Allaah preserves and protects it and decreed that it will remain ⁸⁰ and again flourish, then it would have been destroyed by the evil designs of the enemies of Allaah and (would) have become something of the past. So how can the like of these differences be made an excuse for the formation of parties?

Indeed they are an affliction for Islaam and the Muslims, and a large hindrance to the Islamic lands being able to follow the straight path, and to the growth of faculties and flourishing of talents useful to the Ummah.

Indeed they are the worst misfortune and a chronic disease having no cure, and Allaah and His Messengers are free from it' ⁸¹

And this partisanship produces fetters and shackles...

⁸⁰ Despite those who rejoice at its misfortunes and its enemies

⁸¹ al-Ahzaab – us-Siyaiyyah fil-Islaam, p. 25

Section Five

THE SHACKLES OF PARTISANSHIP

The reliable Imaam Ayyoob as-Sakhtiyaanee said, 'If you wish to know the mistakes of your teacher, then sit with other than him.'⁸² So the people of partisanship forbid their followers from sitting with anyone who is not with them, or is not a helper of theirs.

If they relent a little, then they allow it, but (still) make many conditions and restrictions by which they hope to keep away from their minds anything they hear which might be contrary to their way or refute their innovation. In this way they have been corrupted by the Soofee orders (tareeqahs) and follow the nonsense of having a 'shaikh' and his 'mureed' (devotee).

'And what relation do the conditions made by the Shaikh upon his devotees bear to the obligatory obedience to Allaah's Messenger ﷺ in the binding Islamic oath of allegiance (bai'ah).'⁸³

And Imaam as-Suyootee (r) was asked⁸⁴ about a man amongst the Soofees who pledged himself to a Shaikh, but then chose another Shaikh to whom he pledged himself. So which pledge is binding, the first or the second?' So he (r) said, 'Neither the first nor the second pledge is binding upon him, all of that has no basis.'⁸⁵ So all of these restraints

⁸² Reported by ad-Daarimee in his Sunan, 1/153

⁸³ Al-Muntaqun-Nafees min Talbees-Iblees, p. 250, and I added a note there saying, 'And exactly like this, even though different in outer form and in name, is what the people of partisanship do in this age - taking pledges and covenants and using symbols etc., which is certainly futile.'

⁸⁴ al-Haawee lil-Fatawa 1/253

⁸⁵ And in the book, al-Minhatul-Muhammadiyah fee Bayaanil-Aqaaidis – Salafiyyah (pp: 245-266) of ash-Shuqayree there is a long explanation establishing that the like of these pledges are an innovation and futile. So the saying of some of them that what unites them as a party or an organization is merely 'a pledge' or special oath of allegiance' (baiah) etc.,

and conditions are futile, having no basis in the Book or sunnah and, "Every condition not in the Book of Allaah is futile even if it is a hundred conditions." ⁸⁶

One of the foulest restraints of partisanship is that, 'It reduces the importance given to Sharee'ah knowledge. Since knowledge is one thing and talking something else. The pious predecessors were people of beneficial knowledge, but the late-comers are people of popular talk; the knowledge of the Salaf was succinct, blessed and abundant, but the knowledge of the late-comers has many words but little benefit.

And the Ummah of Islaam is an Ummah of knowledge and action, its knowledge is its source, its clear proof and distinction:

"And say, 'My Lord! increase me in knowledge.'" ⁸⁷

"But none will understand them except those who have knowledge (of Allaah and His Signs etc.)." ⁸⁸

then all of this has no basis, nor is it in any way correct, and refer to my treatise, al-Ba'iah bainas-Sunnah wal-Bid'ah, for further explanation; and my book al-Bai'ah has been widely circulated, al-hamdulillaah, and has met with acceptance from the people of knowledge, many of them quote it, agreeing to it and benefiting from it then unexpectedly a certain (respectable person) wrote a reply to it - haphazard and confused and going outside the manners of the people of knowledge in discussion and replying, and publishing this in al-Balaagh magazine of Kuwait (no. 891, 1407 H), so I wrote a detailed reply upon him to add to the second edition of al-Bai'ah, which is almost ready but then Allah, the One free of all defects, sufficed me from that by a short but comprehensive saying of Shaikh Bakr Aboo Zaid in his treatise, Hukmul-Intimaa (p.164) where he described the previous reply as 'nonsense,' al-hamdulillah

⁸⁶ As is authentic from the Prophet ﷺ as reported by al-Bukhaaree, Muslim and others, the wording here is reported by Ibn Maajah (2521), from 'Aaishah (radhi allahu anha)

⁸⁷ Soorah Taa-Haa (20): 114

⁸⁸ Soorah al-Ankaboot (29): 43

"Say, 'Are those who know equal to those who know not?'" ⁸⁹

"Allaah will exalt in degree those of you who believe, and those who have been granted knowledge." ⁹⁰

Indeed there will not cease to be those who take acquiring knowledge lightly due to the excuses of knowledge of the current situation, da'wah to Allaah and roaming around the world. But with what will you come to know the current situation? Why will you give da'waah? And with what will you roam around?

Indeed, reasoning has its limited place... but is not knowledge, fiery speeches may awaken... but they do not build, and wild flights of fancy may amaze...but quickly pass away:

"Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth." ^{91 92}

And these shackles, as we have said, have a precedent, and what an evil precedent — the Soofees. As Ibn al-Jawzee reports in, Talbees-Iblees ⁹³ from Aboo 'Abdullaah ibn Khaleef that he said, 'Busy yours selves with learning knowledge and do not let the sayings of the Soofees beguile you, because I used to hide my inkpot in the pocket of my ragged clothes, and parchment in a slot in my trousers, and **I used to go secretly to the people of knowledge, so**

⁸⁹ Soorah az-Zumar (39): 9

⁹⁰ Soorah al-Mujaadilah (58): 11

⁹¹ Soorah ar-Ra'd (13):17

⁹² al-Harakaatul-Islaamiyyatul-Mu'aasirah, of Shaikh 'Aayid al-Qarnee, p. 16

⁹³ Al-Muntaqan-Nafees, p. 443

when they (i.e., the Soofees) found me out they argued with me and said, 'You will not prosper!'" ⁹⁴

The like of this restriction grew until today it has many forms, which have been generated by partisanship and which are a product of the multiplicity of parties. 'And one of the most dangerous things caused by partisanship and its callers is a new terminology: 'Scholars of the movement,'...scholars of present circumstances,'...the thinkers,' and 'the active worker,' in order to cause destruction and snatch away the Ummah from its true scholars, the scholars of the Sharee'ah.

This terminology is very like the terminology of the Soofees: 'Scholar of (hidden) reality' and 'Scholar of the Sharee'ah ' In a number of ways, from them is the barrier it causes between the people and the Scholars of the Sharee'ah, and the claim to have reached knowledge not reached by the Scholars of the Sharee'ah.

It is nothing more than the tendencies of the followers of the movements and their feelings, and the views, opinions and thoughts concerning the future contrived in their minds which the intellect of their followers is unable to reach. So they have no choice but to accept. ⁹⁵

The Soofees do not find any alternative to following this way, in order to split the people away from the Book and sunnah, and to fetter their minds and possess and direct them as they please. These ones say, 'Scholar of the movement' and 'Scholar of the Sharee'ah' So that 'the Scholar of the Movement' can pounce upon Islamic work, and distance the Scholars of the Sharee'ah, such as Shaikh

⁹⁴ I added a note here in, al-Muntaqaw, saying, 'How much today resembles yesterday, as many of the present day parties do worse than this, and we seek Allaah's refuge, thinking that they are doing good.'

⁹⁵ Compare this with the note of our distinguished brother Saleem al-Hilaalee to Talbees-Iblees, p. 27, of Ibn Ghaanim, which indicates exactly the like of this.

'Abdul-Azeez ibn Baaz, and the Shaikh of this age in Hadeeth Naasiruddeen al-Albaanee, Shaikh Muhammad ibn Saalih al- Uthaimeen, Shaikh Muqbil Ibn Haadee al-Waadi'ee and the rest of the rightful scholars of the Sharee'ah. Due to the claim that they are ignorant of present circumstances and similar doubts which they plant in the minds of the youth.

Indeed this is a very great evil, in order to separate da'wah from its true scholars, the bearers of the Book and sunnah. So they take away respect for knowledge and bearers of the Sharee'ah, they put halos upon the movement and its people, whose only provision is a blend of their tendencies, views and theories! So if you say, Shaikh Ibn Baaz says..." they say, 'He is ignorant of circumstances,'⁹⁶ and if you said, 'The Shaikh, the Scholar of Hadeeth, Naseeruddin al-Albanee says, ' they say, 'He is ignorant of political affairs!'

Indeed if Shaikh ul-Islaam Ibn Taimiyyah were present they would accuse him of ignorance of what they preoccupy themselves with.

To the point that those who are called 'scholars of the movement' and 'Islamic workers' become the heads of da'wah and its directors. Whereas the scholars of the Sharee'ah and students of Sharee'ah knowledge become like their followers, they are not listened to.⁹⁷

You will hardly find a party that has not laid down a program for itself, and it will not give attention to any matter of

⁹⁶ And this word, 'Present Circumstances,' (al-Waaqi) is a great fraud from some of them, which is uncovered by comparing their fiqh' and their 'knowledge' to the circumstances which they buzz around and call to. A fuller explanation of this is given in my treatise, Fiqhul-Waaqi' Bainan-Nazariyyah wat-Tatbeeq.

⁹⁷ So therefore a base person is given precedence in the party (such that one who disagrees with them is distanced and people are warned against him even if he is a possessor of noble qualities.

'aqeedah or action until it is said, 'It is important for the movement.'

Then they view it with their eyes turned towards the future⁹⁸, and it becomes adorned with the parties feelings, views and opinions. It is then taken on by the well-trained party worker who thrusts it forcefully and menacingly into the minds of the followers.⁹⁹

Woe to anyone who has the courage to ask for proof, or criticizes because of an aayah or hadeeth based upon the understanding of the salaf, he is treated like the mangy camel amongst its brothers.

Then whoever debates or argues, or desires to remove a particle (from the eye) will not be respected. They will malign his deen, and make his honour a target for arrows and swords.'¹⁰⁰

So the followers are frightened away from acting on the manifest meanings of the Book and sunnah, as the Salaf used to, and are instead diverted to the copious flow of inspired thoughts of the scholar of the movement, or 'faqeeh' of the movement. Just as the followers of one of the Soofee orders were frightened away from acting on the manifest meanings of the Book and sunnah, and diverted to the scholars of (hidden) reality in order to understand the deen, for fear of deviation as they claimed!

O Muslims! A barrier has been placed between the people and connection with the scholars of the Book and sunnah by innovated ways and means which change with time. So cling to the scholars of the Sharee'ah and the students of the Sharee'ah knowledge, those who repel every innovation and

⁹⁸ Translators note: 'Not to the past to find its real meaning.'

⁹⁹ So they, 'in their actions blindly follow their Shaikhs, without any proof or resemblance of it, they do whatever they command them, and what they see them doing,' said by Ibn-Jaawzee in, Talbees-Iblees, p. 495

¹⁰⁰ al-Badrut- Taali 1/136

impurity away from the Book and sunnah. Gather around them, listen to them and remember the Saying of Allaah, the Most High:

“And who does more wrong than he who is reminded of the aayaat (proofs, lessons, signs etc.,) of His Lord, but turns away from them”¹⁰¹

And like this, ‘Since partisanship with its innovated ways and formations, which were not known to the Salaf (Pious Predecessors) is considered one of the greatest impediments to knowledge and causes of separation within the Ummah, and how greatly it has weakened the rope of Islamic unity and caused afflictions to fall upon the Muslims.”¹⁰²

All of this is, ‘One of the evils of partisanship and zealotry (ta’assub), since awareness of differing views and comparisons between them helps a person to be able to research and verify, to advise, correct and reform.’¹⁰³ The like of this is abolished, or indeed distorted by the parties, who split up in their deen between the valleys and mountain passes.

(Also) from the fetters of partisanship which is very clear is; secrecy, and it is apparent from what we have mentioned that Ahlus-Sunnah are those who follow (what came before) whereas the people of innovation are those who display that which was not present previously and has no basis. Which is why they seek to disguise themselves and their innovation, but Ahlus-Sunnah do not hide their position. Their word is manifest, their position well known and final victory is theirs.

¹⁰¹ Soorah al-Kahf (18): 57

¹⁰² Hilyatut-Taalibiil-Ilm of Shaikh Bakr Aboo Zaid, no. 65.

¹⁰³ From ‘Umar ‘Ubaid Hasanah’s introduction to the hook, Fiqhud-Da’wah,

Imaam Ahmad reports in az-Zuhd, p. 48, and ad-Daarimee in his Sunan, 1/91, from 'Umar ibn 'Abdul-'Azeez, that he said, 'If you see a people discussing anything of their deen secretly, to the exclusion of people in general, then know that they are upon the foundation of misguidance.'¹⁰⁴

(Also) Ibn al-Jawzee quotes this report in, Talbes-Iblees, and I added a note to it in, al-Muntaqan Nafees, p. 89, saying, 'So our deen, all praise being for Allaah, is clear and manifest, containing nothing hidden, nor anything concealed, suppressed or secret. So whatever the people of partisanship employ from that, then it is the door to misguidance, and Allaah's refuge is sought.'

And if you wonder, then wonder at how they try to employ texts of the Book and sunnah as proofs for this secrecy, and when researched it is seen that none of them are such:

From them is Ibraheem's ^u hiding the fact that it was he who broke the idols, as occurs in Soorah al-Ambiyaa aayahs, 62-63, and the Believer amongst the family of Pharaoh hiding his eeman as occurs in Soorah al-Ghaafir, aayahs 28-29, and other stories of the previous people as mentioned in the Book of our Lord, the One free from all defects.

They likewise try to use the condition of the Prophet ^p in Makkah, and how he then used to give dawah secretly, and also with his ^p saying, **"Seek the help of secrecy for successful accomplishments of your needs"**

The reply to these is that each of these evidences, except for the last, is in the context of when Muslims are weak and fearful of declaring their Islaam openly. Further, 'Most of these are actions done because of orders received through

¹⁰⁴ al-Mtrntaqan-Nafees min Talbees Iblees, p. 40.

revelation’ ¹⁰⁵ Or pertains to a situation where the da’ee is not able to say of himself, ‘I am a Muslim.’

As for the final hadeeth ¹⁰⁶, then it is not related to this matter, since it has a final sentence which those who try to use it as a proof for secrecy omit, and it is his ρ saying, “For everyone who has a blessing is envied.” which makes clear what is referred to, i.e., concealing blessings and not speaking of them for fear that an envious person will find out and affect them with the evil eye.

Indeed secrecy has today become a cause of the disunity of the Ummah from two directions:

(i) The deviated rulers with misguided systems who fear for their positions and their thrones and therefore strike with a hand of iron against anyone whom they suspect of secrecy, not to mention those whom they are sure of making use of it.

(ii) The rest of the Muslims, by producing a deep chasm between them, hiding from them that which is not permissible to hide, and keeping secret that which it is not permissible to keep secret, thus oppressing the souls and blackening the hearts.

So it is obligatory upon the daa’ees to keep clear of both of these things. Since, ‘The fundamentals of da’wah have been openly proclaimed and propagated in the everlasting Book, the Noble Quraan, and in the pure prophetic sunnah, and in the works of Islaam, the books and volumes that have become the property of all people.. Therefore I hold that there can be no justification for finding excuse for secrecy in the Islamic movement with the excuse that it is at the initial secret stage. Rather it is possible to say, ‘The initial secret stage of da’wah has ended forever until Allaah inherits the

¹⁰⁵ As-Sirriyyah wa Atharuhaa fee Adaait-Mahaami1- Askariyyah, p.26, of Shaikh Muhammad Aboo Raheem

¹⁰⁶ If we take it to be authentic, and this is a disputed matter which requires further research!

earth and all upon it, since this deem has been proclaimed and completed, and the matter of its being hidden has ended.”¹⁰⁷

One who studies past history, not to mention the present age, will see that whenever obscenity and secrecy is found then things contrary to the Sharee’ah will occur, and when things are disguised and concealed, fear comes and confidence and safety pass away.

Islaam with its clarity, purity and refinement is above all of this, having no place for hiding the reality, concealing any way or disguising any path.

Indeed the call to secrecy does not limit itself to facing the enemies of the da’wah, and does not stop at the threshold of Islamic da’wah. Rather it infiltrates elsewhere under the name of ‘the common good,’ and has become a passageway for giving precedence to private allegiances and distancing the competent from positions of responsibility. The first signs of the call to secrecy came from the components of Islamic work, not from its enemies! We must also not forget the deceptions and plots against Islaam which came with the secret and Baatinee da’wah. The deviation in its thoughts and perversions in its ‘aqeedaa, because of their moving along dark tunnels and thus not leaving any means for correction, discussion and application of its results. All this being done in the name of preserving the organization, secrecy¹⁰⁸ and security¹⁰⁹.

¹⁰⁷ al-Manhajul-Harakee lis-Seeratin-Nabawiyyah, 1/33, of also Ghadbaan, and compare with, Atharaat wa Saqataat, of Zuhair Saalim, p. 33

¹⁰⁸ Every action branded with the seal of secrecy and working underground which thinks itself to be wise and cunning and that its enemies are unable to infiltrate it and uncover its secrets then it is deluded! And the dark and secret circles are circles which provide the opportunity for strange seeds to grow, whose nature is unknown and are suitable for shady underground work...” Fin-Naqdidh dhatee of Khaalis Jalbee p. 41

¹⁰⁹ Nazaraat fee Maseeratil-Amlil Islaamee, (pp. 38-39), adapted

Consider with me, may Allaah protect you, the saying of our Prophet ﷺ, **"I have left you upon the clear white ground, its night is like its day, no one deviates from it except that he is destroyed."**¹¹⁰

So it is the way, and it is the proof.

¹¹⁰ Hadeeth Hasan, I have quoted its references in, 'Atba'oon Hadeeth fid-Da'wah wad-Du'aat no. 6. (Forty Hadeeth about the Call and the Caller), printed by Daar Ibn ul-Qa'yyim, Dammaan

Section Six

THE CONNECTION BETWEEN DISUNITY AND PARTISANSHIP

I will not be hidden from scholars and seekers of knowledge that the connection between disunity and partisanship is a very close connection, with a strong link such that whenever partisanship is present, disunity occurs, and when disunity occurs partisanship is started.

The seeds of disunity are very old, the Prophet ﷺ battled against it when he saw its foretokens making a fleeting appearance, things which might cause disunity. As al-Bukharee reports in his Saheeh, nos. 3518, 4905 and 4907, from Jaabir رضي الله عنه who said, 'We went along with the Prophet ﷺ on a military expedition and so many Muhaajirs went along with him that their number was very great, and amongst the Muhaajirs was a man who enjoyed pranks and he struck a man of the Ansaar on his rear, which caused the Ansaar to become very angry to the point they began to call out — the Ansaaree saying, 'O Ansaar!' and the Muhaajir saying, 'O Muhaajirs!' Then the Prophet ﷺ came out and said, "Why the calls of the days of Jahiliyah?" Then he said, "What is the matter with them?" So he was told of the Muhaajir's striking the Ansaaree, so he said, "Leave these calls for they are foul. " And Muslim reports its like from him also, no. 2584.

'So these two names: the Muhaajirs and the Ansaar are two names prescribed by the Sharee'ah, mentioned in the Book and the sunnah, Allaah described them with those names just as He had called us Muslims before that. And a persons being affiliated to the Muhaajirs or Ansaar is something good and praiseworthy before Allaah and His Messenger, not being merely something allowed for recognition and acquainting like the naming according to tribes and lands, nor is it from that which is hated or forbidden such as affiliation to that which will lead to innovation or further sin

¹¹¹... but despite this, when each of them called upon his group seeking their aid, the Prophet ﷺ criticized that and called it the calls of Jaahiliyyah. ¹¹²

Then the Prophet ﷺ explained to them what was correct, 'and guided them to call each other Muslims and Believers (Muminoon) and 'Slaves of Allah' ('Ibaadullaah). These are the names which unite contrary to those which disunite such as, 'The party of so and so' and 'The party of so and so,' and it is Allaah whose aid is sought.' ¹¹³

So in summary the meaning of calling out with the calls of Jahiliyyah is that it is, 'Such as calling to tribes, and fanaticism for a single person - like fanaticisms for the madhhabs - or sectarian groups or Shaikhs, preferring some to others due to desires and fanaticism and due to being allied to him, calling to him, forming friends and enemies based upon that, and weighing the people according to that, so all of this is from the calls of Jaahiliyyah. ¹¹⁴

All of this shows that, 'Disunity of any kind and differing and diverging upon whatever basis does not conform with the nature of Islaam, it is certain to bring to the Muslims more harm and evil than benefit and good, and the evil consequences it produces are greater than. its benefits.' ¹¹⁵

Therefore, then just as what is meant by differing, diverging and disunity in the deen is divergence and differing in 'aqeedah and Sharee'ah, then just as much it means that

¹¹¹ And this classification will remove a number of problems, and this is not the place to fully explain this.

¹¹² Al-Iqtidaa as-Siraat al-Mustaqeem, of Shaikh ul-Islaam Ibn Taymiyyah, 1/211

¹¹³ Madaarijus -Saalikeen of Ibnul Qayyiin, 2/370

¹¹⁴ Said by Ibnul-Qayyim, as reported from him by the author of, Tayseerul-Azeezil- Hameed. P. 515

¹¹⁵ al-Ahzaabus-Siyaasiyyah p. 34

the people of a single deen should not split into Jamaa'ahs and groups which vie and quarrel amongst themselves, whatever is the basis of this disunity and vying. This is what is indicated by the texts, and Allaah, the Most High, forbade disagreement and dispute absolutely, and made it a reason for the weakness of the Muslims and dissipation of their strength, saying:

“And do not dispute (with one another) lest you lose courage and your strength depart.”¹¹⁶

So He did not restrict it to a particular type of disagreement, rather it covers all of its types, and Allaah, the Most High, did not only forbid disagreement but also made it obligatory upon the Muslims, if any disagreement does occur between them, to strive to arrive at what is correct and to work together in that regard in order to remove the disagreement and to agree upon a single thing in the light of the Book and the sunnah. He did not leave them to use disagreement as a foundation for the formation of parties and for them to strike at one another with opposing views. Allah, the Most High, says:

“O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ρ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”¹¹⁷

‘And Allah, the Most High, did not particularize the forbiddance of disagreement and the command to take a unified position, to any particular or specific matters, rather He left it general and unrestricted. So it is an obligation in

¹¹⁶ Soorah al-Anfaal (8): 46

¹¹⁷ Soorah an-Nisaa (4):59

political and social matters also, just as it is obligatory in affairs, which are matters of 'aqeedah or purely worship.¹¹⁸

So disunity and partisanship are two sides of the same coin, no matter how trifling it seems in the eyes of the people, and however slight it is taken to be by the thinkers.

¹¹⁸ Al-Ahzaabus-Siyaasiyah, pp. 35-36

Section Seven

THE CONSEQUENCES AND RESULTS OR PARTISANSHIP

After all that has been explained we will mention an important principle here which will make clear what is correct and manifest the truth, Shaikh Ibn ul-Qayyim said, (Madaarijus-Saalikeen, 1/496), 'If the ruling about something is unclear to someone, whether it is allowed or forbidden, then let him look at its evil consequences, its fruits and its end results. So if it involves a. clear preponderant evil, then it is impossible that the Sharee'ah orders or allows it. Rather knowledge of its forbiddance in the Sharee'ah is definite, particularly if it is a means to something which angers Allah and His Messenger, leading quickly to that, promoting it or leading on to it, then people of understanding will not have doubt about its forbiddance'

'And the wise scholar is the one who looks at both the means and the consequences and carefully considers the intent and purpose.'¹¹⁹

So let us measure partisanship with this precise scale! What will you and we find? 'Look at the hideous effects left behind by your disagreement due to madhhabs and your allegiance to various movements, as you call them, which have taken the place of correct allegiance demanded by the deen.

They have caused great harm to the people, deepened the roots of hatred amongst them, excited the fever of mutual enmity in their hearts, so that one of them does not know which way to turn, which saying to depend upon or which scholars of verdict to follow! They tumble around in confusion which may lead finally to their fleeing away from Islaam totally, then who is the criminal here if it is not you?

¹¹⁹ al-Muntaqan-Nafees min Talbees-Iblees, p. 289

(Due to) these disagreements the Scholars and callers have become targets of ridicule, mockery and suspicions. Do not be deceived by the praise that some people give you to your faces, since that unfortunately is a type of hypocrisy which has pleased people in this time and in the past. And do not be fooled by your numbers, and have pride in that, since most people, however much you desire it, are not Believers, and most of them are not thankful as Allaah, the One free of all defects has said.

Quantity has never been a true measure of the truth, if it is not itself founded upon the truth! The true fiqh in the deen is the universal principle from which its thinking springs. The comprehensive and precise clarity of 'aqeedah is what binds and leads to unified allegiance to their Lord.

Do you not comprehend, O illustrious callers and exemplary scholars, that with these disagreements you have belittled yourselves and the people have belittled your knowledge. You have followed in the tracks of the previous nations which differed about their books and Prophets; and you have established an understanding for yourselves that you will not be allies except of those whom you wish - if you are not like this, then why do you not act sincerely and remove the malice from your hearts, and separate away from your desires and be pleased with what your Prophet p was pleased with for you. Who left you upon the clear guidance, its night being like its day, from which no one stays except that he destroys himself?

But rather I think that each party of you is happy with what it is upon saying, 'I alone am upon the clear guidance, no one but me.'¹²⁰

The fact that the members of the modern parties do not think sincerely and deeply and comprehensively about

¹²⁰ Risaalah Naasihah ilai-'Ulamaa wad-Du'aat, p. 5, of Muhammad (Saabir Ameen)!

matters is shown by our asking them, 'Does the party allow for a number of parties in a single land and for its members to have other allegiances? And what happens when it splits up and disunites? So he who says, 'Yes,' then this is the answer of one without intellect who does not want good for the Ummah. If he says, 'No,' then how is it that he allows his own party but none of the other parties - whereas each of them claims that it represents Islam?'¹²¹

So it is obligatory upon everyone having knowledge and insight to make clear the danger of these Jamaa'ahs and parties, which have appeared in the name of 'Da'wah to Islam.' Whilst many of their members, and even their leaders do not know the reality of Islaam, or what negates and breaks it, or reduces it, and they do not possess the prerequisites for calling to it'¹²²

So look and you will see, consider and you will find.

From this is that, 'the parties produce a company which kills off -Islamic brotherhood in its comprehensiveness, since they build a dense barrier which prevents that. So Muslims from two different groups meeting together - the heart of each of them being engrossed in planning and a system which does not agree with the other's in its outward slogans, or in some or all of what is behind the symbols and slogans, due to some necessity at a place - is bound to result in some hostility between the hearts and exchange of sour looks and it will either be a meeting of false courtesy or contention. As for meeting beneath the symbols (banner) of Islaam and the brotherhood of eemaan and love of goodness, and the judge being the Qur'aan and sunnah, then this, by Allaah, is complete brotherhood and the harmony between the armies.

¹²¹ Hukmul-Intimaa, p.140

¹²² From the introduction of Shaikh Saalih ibn Fawzaan to the book, Tanbeeh-Ulul-Absaar, of as-Suhaimee, p. 'f

Partisanship destroys brotherhood, for it tears the fabric of the all-embracing brotherhood of eemaan, which organizes the people of the Kiblah Those who come with the Shahaadah, according to their standing with regard to it. So partisanship produces a lesser brotherhood, particularizing that which was left general, and basing it upon the foundations and slogans of the party!

Is this anything but a fragmentation of the Islamic brotherhood and a means of introducing malice, enmity and contention? And in the end it leads to splitting brothers from brothers - just as is done by political parties.

Look how the Jamaa'ahs dispute and contend to grab members even if it means speaking favorably about one group and attacking another,¹²³ which to them is all right due to 'The interests of the da'wah,' as they claim!

What benefit is there to Da'wah in falling into what is forbidden and in committing sins? 'Indeed the saying, 'In the interests of da'wah' should be removed from the directory of the callers because it is a point where errors are made, and is an opening for Shaitaan who manages to come upon them through it by use of personal interests. 'The interests of da'wah' has turned into an idol, which the various callers worship, and because of it forget the original methodology of Da'wah.

Rather the callers should remain firm upon its (straight) way and strive to adhere to this true way, without paying attention to the results this will lead to, since it may appear to them to be hazardous for the da'wah and its people. But the single danger which they must strive to avoid is the danger of deviating from the (correct) methodology for any reason. Whether this deviation is great or small, and Allah knows better than they do about the interests (of da'wah), they are not responsible for that. Rather they are

¹²³ Hukmul-Intinaa, pp. 147-148

responsible and duty bound with one thing: that they should not deviate from the methodology or depart from the true way.¹²⁴

'One of the obvious results of the contention between the Jamaa'ahs is their use of specialized and invented titles, and this is a mark of Jaahiliyyah abolished by Islaam, then the people of innovations revived its usage, as is seen in the books about sects and rhetoric.

From this is the use made by some modern day Jamaa'ahs of terms for those attached to them such as, 'brother' and that he is a 'possessor of understanding' and 'committed'. But those who do not belong to them but have sympathy with them are described as, 'supporter' 'sympathizer', 'helper', 'familiar' and 'good' The scholar who does not affiliate himself with them is described as, 'not perceptive' or 'not having knowledge of circumstances', ' etc., thus building a long bridge of nods and winks to reach the scholars of the Ummah in order to discredit them.

Indeed the matter has reached the level of takfeer (declaring others to be kaafir) and what is lesser than it, which they extract from the dictionary of their parties views, and this desire for performing takfeer is not far from that of some sects of the past - but it is far from the way of the Jamaa'ah of the Muslims, who declare that one who is contrary to a proof, due to a doubt he has, is mistaken, but do not declare him to be a kaafir, unlike the innovators who do the opposite.¹²⁵

Also from the evil fruits of partisanship is, 'granting a halo of praise to the leaders of these Jamaa'ahs even if they are ignorant persons, or not versed in knowledge.'¹²⁶ Through this they open a very serious and dangerous gateway, and it

¹²⁴ Fee Zilaalil-Qur'aan of Sayyid Qutb, 5/617

¹²⁵ Hukmul-Intimaa, pp. 148-149

¹²⁶ Tanbeeh Ulul-Absaar, of as-Suhaimee, p. 253

is, 'the gate of restricting the minds and understanding of the followers, so that they should not observe except with the view of the Shaikh and should think with a single intellect, which is the intellect of the Shaikh, without stopping to think and consider what the Shaikh says. So when the blind-follower of a madhhab (or a party) becomes active he uses as his basis the sayings of his Shaikh, and uses his mind and thoughts to support these sayings against every book and author, of the past and present, but the truth is that what must be made the basis is the Book and the Sunnah, and to measure the sayings of Shaikhs and people against this.¹²⁷

'So leave off restricting Allaah's bounty from them out of ignorance, and do not go beyond bounds in their favor but rather abandon partisanship, and it is no dishonor that a madhhab is not formed for you, but go along with the proof wherever it takes you in order to choose, without any party or center which you seek refuge with, except for the truth, so whoever brings it then say, 'Welcome'¹²⁸

The best saying here is that this gory picture of the evil consequences that partisanship has produced in its people is due to, 'A superiority complex as regards culture and organization. Therefore you see them accusing the others of being superficial, having limited horizons, and a lack of fiqh of da'wah (by which they mean party organization), all of this being laid upon the slaughtering slab of blind-party spirit and its particular views merely strike at the unity of the Ummah from within.'

'From its effects also is the sick dread of theirs of presenting their understandings before the scholars and their fleeing from having discussions with the scholars.'¹²⁹

¹²⁷ At-Talee'ah fee Baraa'at Ahli-Sunnah, of Abdul-Azeez 'Utaibee, p.11

¹²⁸ al-Alamush-Shaamikh fee Eethaaril-Haqq 'alal-Abaai wal-Mashaaikh, of Shaikh Saalih

al-Muqbilee, p. 253

¹²⁹ Hukmul-Intimaa, p. 150

Indeed if we wanted to speak at length about this important matter and to mention its dark consequences, then this would become very long and run into many pages...

Section Eight

THE LINK BETWEEN INDIVIDUALS IN AN ISLAMIC SOCIETY

Alliance for a Muslim is to be for Allah and His Messenger and the Believers, through a deep-rooted belief ('aqeedah) and upon a firm basis. He does not form alliances based upon parties, groupings, interests or goals, nor upon a way, which contradicts what Allah, the Majestic, mentions in His saying:

“Verily, your Walee (Protector or Helper) is Allaah, His Messenger and the believers.”¹³⁰

The Muslims have no need of any written policy, or sealed agreement, or another system agreed upon other than the Book and the Sunnah. It is not for any Muslim to ally himself with any group or organization and to form enemies upon that basis, or to think that the truth is what his group holds and that other than that is futile.¹³¹

Since, 'as regards the link between the Muslims in this worldly life, then the Sharee'ah has not left them to their own devices and at the mercy of blind adherence to madhhabs and parties, which disunite that which Allaah ordered to be joined.¹³²

So the firm bond means, 'Always sticking to the methodology of Islaam ... with that which Allah prescribed, which was embodied in the fine example of the life of the Messenger p. So he is the model to be followed, and we do not attach ourselves to persons, Jamaa'ahs, madhhabs, sects or governments.

¹³⁰ Soorah al-Maaidah (5):55

¹³¹ Al-Harakaatul-Islamiyyatul-Mu'aasirah, of Aayid al-Qarnee, p.10

¹³² At-Talee'ah fee Baraati Ahlis-Sunnah, p.15

The defects and weaknesses which permeate Islamic life are due to obstinate avoidance of this criterion, or seeking to snatch it away from the hand of the Muslim, and then false infallibility is given to certain persons, and justifications - which should make one laugh or weep are given for their actions and their mistakes which run contrary to what Allaah loves and is pleased with. This is where the stage of collapse begins: when Islamic aims and values are used rather than served.

And how good is the saying, which Allaah granted its sayer:

‘Indeed I will act openly and unrestrictedly,
but the parry makes this forbidden.
How terrible are the misfortunes of our Ummah,
Islaam is made to serve an organization.’

Then rulings start to be tailor-made for particular people and stratagems are established until there are books written for them! Indeed it is not fitting for a servant who loves Allaah, and who loves his brothers for the sake of Allaah to think that calling to adherence to the correct way and to avoidance of adherence to individuals and badges and banners means a retreat into disunity and a wastage of efforts!

Rather this basis, which the links between the Muslims are tied to, is not something, which we have a choice about. Rather it is correction of the direction of the Muslim society, and is a removal from peoples lives of the feudalism brought about by humans. And means adherence to the Islaam which Allaah is pleased with as deen, and which Allaah’s Messenger p fully explained.¹³³

¹³³ Halaawatul-Eemaan, pp. 52-53, of our brother Saleem al-Hilaalee, and as for that which is contrary to his saying here, which occurs in, al-Jamma’aatul Islaamiyyah, p. 179, 1st edn., (then) it is to be doubted.

'So the true connection which unites that which is divided, and harmonizes that which is divergent is the bond of Laa ilaaha illallaah (none has the right to be worshipped except Allaah). So it is the bond which makes the whole Islamic society like a single body, and makes it like a single building - each part of which supports the others... so it is not permissible at all to call out with any other connection."¹³⁴

All of this is to be counted, 'From the virtues of Islaam; that it precisely organizes social life, and joins the people of eemaan together with a firm bond of love and brotherhood. It made binding upon them the rights of cooperation and alliance such as will ensure their unified society; and it prevents every man-made system - so it has no need of any other organization within the organization of Islaam. Indeed Allaah, the Most High, has indicated these strong and firm bonds in His Saying:

"The Believers, men and women, are Awliyaa (helpers, supporters, protectors) of one another."¹³⁵

"The believers are nothing other than brothers."¹³⁶

Also the Messenger of Allaah gave great importance to this bond of eemaan, emphasized its importance, and made clear the rights and manners which are dependant upon it.

Allaah's Messenger ﷺ said, "The Muslims are equal with respect to their blood. The least of them may give protection on their behalf, and the one residing furthest away of them may give an agreement on their behalf, and they are a single hand against other than them."¹³⁷

¹³⁴ Adwaa-ul-Bayaan, adapted of the scholar, Muhammad al-Ameen ash-Shanqeetee, 3/447.448

¹³⁵ Soorah at-Tawbah (9):71

¹³⁶ Soorah al-Hujuraat (49): 10

¹³⁷ Reported by Aboo Daawood, no. 2752, Ibn Maajah no. 2683 and Ahmad, 2/192 from 'Abdullaah ibn 'Amr, with a hasan chain of narration

And he p said, "You will see the Believers in their mutual mercy, Love and affection like a single body; if one part is pained then the rest of the body is affected by sleeplessness and feverishness."¹³⁸

And he p said, "The Believer to the Believer is like a building, each part of which supports the rest,"¹³⁹ and this is only a small part of a great deal from the guidance given by Allaah's Messenger p regarding the rights of the Muslims, and the bond and the cooperation which Islam makes obligatory between them.

So this basis is the foundation for all links between the Believers, and establishment of this alliance and its application is the meaning of adherence to the Jamaa'ahs; and neglect of this alliance means departing from the organization laid down by Islaam, and to return to the disparity of Jaahiliyyah - which was based upon tribalism, language, homeland and so on.

Therefore Allah's Messenger p made it clear that departure from the Jamaa'ah is a departure from Islaam, and death upon that is a death upon Jahiliyyah.¹⁴⁰

So what are the ahadeeth reported concerning adherence to the Jamaa'ah? And what is the Jamaa'ah that is meant? What is the difference between the Jamaa'ahs amongst the Muslims and the 'Jamaa'ah of the Muslims' (Jamaa'ay al-Muslimeen)? And what are the principles to be applied in this regard?

¹³⁸ Reported by al-Bukhaaree, 10/366 and Muslim, no. 2586 from an-Nu'maan ibn Basheer

¹³⁹ Reported by al-Bukhaaree, 5/71 and Muslim, no. 2585, from Aboo Moosaa al-Ash'aree

¹⁴⁰ Al-Ahzaabus-Siyaasiyyah fil-Islaam, pp. 4344 - abridged

Section Nine

THE JAMAA'AH - THE TERM AND ITS EXPLANATION

The word Jamaa'ah occurs in a number of prophetic ahaadeeth, which make it obligatory upon the Muslim to adhere to it and forbid him from splitting away from it. From these are his sayings, "I order you with five which Allaah ordered me with: Hearing and obeying, Jihad and Hijrah, and the Jamaa'ah, for he who leaves the Jamaa'ah by a hands-breath, then he has thrown off the yoke of Islaam from his neck."¹⁴¹

And his p saying, "He who abandons obedience and leaves the Jamaa'ah and then dies, dies a death of Jaahiliyyah."¹⁴²

And his p saying, "He who sees something from his ruler which he hates, then let him have patience, since there is not anyone who splits from the Jamaa'ah by a hands-breadth and dies except that he dies a death of Jaahiliyyah"¹⁴³

The Jamaa'ah has two definitions; firstly in the language and secondly in the Sharee'ah.

¹⁴¹ Reported by Ahmad, 4/130, 202 and 344, at.Tayaalisee, no. 1161, Ibn Hibbaan, no. 1550, Ibn Khuzaimah, no. 930 and al-Haakim, 1/236, through different chains of narration from al-Haarith a1-Ash'aree, and its isnaad is authentic

¹⁴² Reported by Muslim, no.1848, from Aboo Hurairah

¹⁴³ Reported by al-Bukhaaree, 13/5 and Muslim, no. 1849, from Ibn 'Abbaas, and these three ahaadeeth show the connection between the role of an Ameer (Imaarah), hearing and obeying and the Jamaa'ah and that these things are inseparable. So obligating upon any Muslim, obedience to anyone other than the obedience to the Chief of the Believers, except for the obedience due to the father, husband and the like, is a case of making a judgment about Allah's deen which is certainly futile, and this matter requires fuller explanation, so perhaps I will write a treatise on it in particular

The linguistic meaning of the Jamaa'ah is, 'Those of the people who unite upon a particular matter, and its smallest (possible) number is two... and there is no maximum limit for it since it may reach thousands, or thousands of thousands and yet still be a single Jamaa'ah.'¹⁴⁴ The Jamaa'ah with this meaning can apply to the family in a household, the students in a school, the workers in a factory etc.

So this certainly is not what is meant in the ahaadeeth which we have just mentioned, and so it may not be said therefore (that), 'Every Jamaa'ah which unites upon a matter must have an Imaam who is obeyed.'¹⁴⁵ This is a saying without proof ! Acting upon idle talk and obligating that which is not an obligation.

Likewise it is, as has proceeded,¹⁴⁶ generalizing that which the Sharee'ah texts have restricted and particularized, and this is not, permissible. Even more surprising than this is the statement that, 'Zakaat, Hajj and Salaat are forms of worship which are not correct except with Jamaa'ah and an Imaam.'¹⁴⁷

Like it is the saying that, 'It is binding upon the Muslims to adhere to the view of the Imaam and the majority of the people.'¹⁴⁸

Which Imaam is this? Is it the imaam of a certain Jamaa'ah .. a certain party ... a certain organization?¹⁴⁹ Or is he the imaam of a certain mosque ... or another..? Or is he the

¹⁴⁴ Mashroo'yyatul Amalil-Jamaa'ee, p.7

¹⁴⁵ Ibid

¹⁴⁶ See Section Two: Islamic Work - Between the Means and the Goals

¹⁴⁷ Mashroo'yyatul Amalil-Jamaa'ee, p.11

¹⁴⁸ Ibid

¹⁴⁹ One who sees the definition of organization from its people will see that which is very strange, comical thinking and contradiction of what is correct. So refer to, at-Tanzeemul-Harakee fil-Islaam, p. 151

head of the Jam'iyyah. (society)? Or leader of the 'group'? Or guide of the 'movement'?

And the majority of the people! Of what value is their number? What obligates this adherence? What are the limits of this obligation? And by what right?

And analogizing leadership of the Believers in general and the leadership of one placed in charge of them by the imam of the Muslims, with leadership of other groupings amongst the people, and saying that this leadership of new smaller groupings is an obligation, then none of this is supported by any proof, and does not have the backing of the slightest piece of evidence! Analogy in worship and its means is clearly futile. It is as it being enveloped in the passions of political affairs and the form of the 'movements' for da'wah causes daa'ee of the movement to forget the first principles of how proofs are established in the Sharee'ah.

So if we are aware of what has preceded and have comprehended it fully then we ask: What is meant by 'the Jamaa'ah,' which if a Muslim abandons, then he is sinful? Does it mean the organizations present today spread out throughout the world? Or is it what is meant by the Jamaatul-Muslimeen those who are united upon oath of allegiance to a Muslim ruler? So what is clear from the texts is that what is meant by the Jamaa'ah which a person is sinful if he abandons is the Jamaa'ah (united party) of the Muslims at the head of whom is a Muslim Imaam. It is essential to make this known these days, since regarding the organization to be what is meant by, 'the Jamaa'ah', which is mentioned in the texts has in practice overpowered the attitudes and perceptions of very many of those who work in the domain of the modern Islamic movements. This mistaken understanding shows itself most clearly when a person, or group of people leave a particular movement, and this causes serious psychological problems and ruinous behavior. Therefore we stress that every organization, movement and Jamaa'ah is no more than a Jamaa'ah from

amongst the Muslims, and one who does not attach himself to an Islamic organization or movement, is not one who has split away from the Jamaa'ah, and if he dies, he does not die the death of Jaahiliyyah.¹⁵⁰

All of this, whilst remembering that we are discussing a situation present, not about an Islamic ruling, since the sharee'ah ruling about which there can be no disagreement is what we will arrive at further on, and its indications have preceded, that these parties entering upon the system (manhaj) of Islaam are to be prevented, and all that leads to separation and disagreement between the Muslims is to be avoided.

This is the way of the people of the truth, since, 'the people of the Sunnah and the hadeeth are the people found to be most in agreement and conformity.'¹⁵¹ And the people of desires and deviance are the people who split into parties and mutually differ the most.

(Also) like the term Jamaa'ah completely is the word, 'The Imaam,' these two are inseparable, (they are) joined and cannot be split.¹⁵²

Since there is no Jamaa'ah except with an Imaam, and nor an Imaam unless there is the Jamaa'ah. Just as Imaam Ahmad said, as reported from him by Ibn Haani in his Masaail, no. 2011, in explanation of the Hadeeth, "He who dies not having an Imaam dies a death of Jaahiliyyah, " he said, 'Do you know what the Imaam is? The one upon whom the Muslims unite, all of them saying, 'This is the Imaam,' this is its meaning'

¹⁵⁰ From the words, which I have, of the honorable brother Mashhoor Hasan, and that which contradicts it which was published in, Naseehah-Dhahabiyyah, has a story behind it and this is not the place for it!

¹⁵¹ al-Majmoo ul-Fataawaa, of Shaikhul-Islaam Ibn Taymiyyah, 4/51

¹⁵² See Section Ten of this treatise

There is no proof whatsoever in the sharee'ah for the innovated distinction which we have heard and read from some who say that there is a general/greater Imaam and a particular/lesser Imaamate!

Confusing 'the Imaam' with 'the Ameer' is a vile error which the precise Scholars would be far removed from. So to say about a particular Ameer that, 'One who thinks his condition to be good, and is pleased with his manners, actions and his call, then he may adhere to his Jamaa'ah. And he who dislikes that and sees something better and more fitting, then that is fine for him, and there is no harm in that?'¹⁵³

This is a reckless and erroneous saying which is self-nugatory. What has happened to the principles for unification of the Islamic Ummah? What has become of the reality of the united structure of Islam? Where is the single body, each part of which supports the others, not opposing them?

How can such a verdict be given when this is the state of the matter and these are its fruits, along with what is firmly established in the hearts of the scholars and students of knowledge that, 'Allah ordered Jamaa'ah and conformity and forbade innovation and separation.'¹⁵⁴

Is the correct sharee'ah procedure based upon what people deem to be good? Or upon the evidence and textual proof? Is the fact that there are in a certain land, 'More than forty Jamaa'ahs all calling to Islam, except that each of them calls to a different (form of) Islam,'¹⁵⁵ counted as being something about which there is no harm? This is something which no student or scholar would say.

¹⁵³ Mashroo'iyatul-Amalil-Jamaa'ee, p.36

¹⁵⁴ Majmoo'ul-Fataawaa of Ibn Taymiyyah, 3/285

¹⁵⁵ Ash-Shoorah fee Nizzaamil Hukmil-Islaamee, of 'Abdur-Rahmaan 'Abdul-Khaaliq, p.33

In summary, concerning the meaning of Jamaa'ah, then it means, 'Uniting upon the Imaam who is in agreement with the Book and sunnah, and this clearly shows that uniting upon other than what is the sunnah is outside the meaning of Jamaa'ah which is mentioned.'¹⁵⁶

And does the Sunnah praise disunion or censure it? Who can say that partisanship is unity and not disunion? Whereas our Prophet p said, "The Jamaa'ah is a mercy and disunion is a punishment."¹⁵⁷

This is something well known to the Imaams of knowledge who proceeded upon the way of the Salaf, called to it and defended it Shaikhul-Islaam Ibn Taimiyyah said, 'And innovation is coupled with disunity, just as the Sunnah is coupled with the Jamaa'ah.'¹⁵⁸

So, there must be unity, disunion is not allowed, rather there has to be a coming together and this cannot be except through following a single way.... and it can only be through judging in every small or large matter with the Word of Allaah and the words of His Prophet Muhammad p."¹⁵⁹

¹⁵⁶ Al-I'tisaan, of ash-Shaatibee, 2/265

¹⁵⁷ Reported by Ahmad in his musnad, and his son in his additions to it, 4/2784 and 375, and by Ibn Abee 'Aasim, no.93, from an-Nu'maan ibn Basheer, with a hasan chain of narration

¹⁵⁸ Al-Istiqaamah, 1/42

¹⁵⁹ Al-Wasaayal-Ashar lil-Aamileen bid-Da'wah illallaah, of 'Abdur.Rahmaan 'Abdul-Khaaliq, p. 21

Section Ten

WHAT IS TO BE DONE IN THE ABSENCE OF THE JAMAA'AH¹⁶⁰

From Hudhayfah, radiyallaahu `anhu, who said, 'The people used to ask Allaah's Messenger p about the good, but I used to ask him about the evil for fear that it would overtake me, so I said, 'O Messenger of Allaah! We used to be in ignorance (Jaahiliyyah) and evil, then Allaah brought this good to us, so is there any evil after this good?' He said, "Yes. " I said, 'And is there any good after that evil?' He said, "Yes, but it will be tainted." I asked, 'What will taint it?' He said, "A people guiding others with other than my guidance, you will approve of some (of their deeds) and disapprove of (others). " I asked, 'Then is there any evil after that good?' He said, "Yes, callers at the gates of Hellfire, whoever responds to them in that will be thrown into it." I said, 'O Messenger of Allaah! Describe them to us.' He said, "They will be from our own people and speak our language. " I said, 'What do you order me to do if that should happen in my lifetime?' He said, "Stick to the united body (Jamaa'ah) of the Muslims and their Imaam." I said, 'If they do not have a united body, nor an Imaam?' He said, "Then keep away from all those sects even if you have to bite upon the `root of a tree until death overtakes you in that."¹⁶¹

This Hadeeth is very great and important since it contains, 'A very clear statement of fact connected to the condition of the Muslims today, since they do not have an established united body (Jamaa'ah) and an Imaam who has the pledge of allegiance, rather they are split into separate parties which differ in their thoughts and systems also. So this hadeeth shows that the Muslim in the like of this situation should not take part in joining the parties, nor unite with

¹⁶⁰ This is the title of a chapter given by Imaam al-Bukhaaree in his Saheeh, 'The Book of Trials, Chapter 11

¹⁶¹ Reported by al-Bukhaaree, no. 4084, and Muslim, no. 1847

any Jamaa'ah or sect, as long as that Jamaa'ah, which has at its head an Imaam having the oath of allegiance of (all of) the Muslims is not present.¹⁶²

Al.Haafiz Ibn Hajr in Fathul-Baaree, 13/35, explains the chapter heading given by al-Bukhaaree for this hadeeth by saying, 'And it means: 'What should the Muslim do in the state of disunity before there is Ijmaa (consensus) upon a Khaleefah?'

The wording of the hadeeth clearly shows that the conversation between Allaah's Messenger ﷺ and Hudhaifah was about unity and disunity with regard to the political field. And the final question totally applies to the new situation that has occurred in the Islamic world at the end of the 'Uthmaaneee Khilaafah' and after its collapse. The answer obligates sticking to obedience to the Ameer and joining together under his banner, but if the state is reached where there is no longer any Ameer and each one is pleased with his own opinion then it is obligatory to avoid all the Jamaa'ahs and sects who struggle with one another to attain the position of Ameer and authority, and their only aim is authority, and they have no clear aqeedah... but if a just Muslim Imaam appears, then it is obligatory to align with him.

Here the vileness of what the political parties are based upon is clear, since the order is to stick to the Jamaa'ah and the Imaam, and to stay clear of all the sects however much hardship that causes. It shows the extent of the vileness of partisanship and splitting into Jamaa'ahs formed upon the basis of race, nationalism, territory, language, and their like, and upon the basis of differences in 'aqeedah and Islamic

¹⁶² From the words of our Sheikh al-Albaanee (rahimahullah) on a cassette tape from the series, Silsilatul-Hudaa wan-Noor, no. 200/1, compiled by our brother Muhammad Aboo Laylaa

rulings. So this Hadeeth gives us a firm standpoint for the situation in this age in which we live.¹⁶³

And it is what is binding for the Muslim to do, and that is: 'To avoid all (of these) people even if that means biting upon the root of a tree until death overtakes him. This is better for him than entering into a group having no Imaam, for fear of the corruption this will cause due to the divergent desires and conflicting views.'¹⁶⁴

Imaam Ibn Jareer at-Taba'ree said, 'And the hadeeth shows that when the people do not have an Imaam, and the people split up into parties, then he should avoid all of them if possible, for fear of falling into evil.'¹⁶⁵

Since in disunity there is resemblance to the people of Jaahiliyyah who, 'did not have an Imaam to unite them upon a deen and a single view, rather they were split into differing groups and sects, and opposing views, and their deens were separate,'¹⁶⁶ and Allaah, the Most Perfect, has rendered the people of Islaam above this throughout the ages and differing conditions.

There are two further points to be noted here:

(1) What Imaam ash-Shaafi'ee says in his book, ar-Risaalah no.1319 and 1320, about sticking to the Jamaa'ah of the Muslims, 'If their Jamaa'ah is spread out through the lands, then no one can stick to a body of people who are separate, and it may be that the people found together are composed of Muslims and Kaafirs, the pious and wicked, so then there would not be any meaning to uniting bodily since it is not

¹⁶³ Al-Ahzaabus-Siyaasiyyah, p.88.

¹⁶⁴ Umdatul-Qaree by Imaam al-Aynee, vol.12, book 24, p.193

¹⁶⁵ Ibn Hajr quotes it from him in, Fathul-Baaree, 913/37, and agreed with it, and from them Muhammad Rasheed Ridaa in, al-Khilaafah, p. 23, likewise our Shaikh al-Albaanee in completion of what we quoted from him a short while ago

¹⁶⁶ Al-'Uzlah, of Ahoo Sulaimaan al-Khattaabee, p. 58, Damascus edn

possible, and because uniting into a mass of bodies does not produce anything so adhering to that would be meaningless, except for regard to sticking to their Jamaa'ah - what is halaal and haraam and obedience in that, and whoever says what the Jamaa'ah of the Muslims says has stuck to them, and whoever opposes what the Jamaa'ah of the Muslims says has opposed their Jamaa'ah which he was ordered to stick to. Error occurs in disunity, but as for the Jamaa'ah then it is not possible for all of them to be in error about the meaning of (a text of) the Book, the sunnah, or qiyaas, if Allaah wills.'

Because of this 'Abdullaah Ibn Mas'ood said his well-known golden saying referring to the absence of the Jamaa'ah of the Muslims, 'The Jamaa'ah is what accords to the truth, even if you are alone.'¹⁶⁷

There is no place for parties, disuniting and alterations, rather there has to be a coming together upon the minhaj (correct way) and a rallying around the straight path and clear and guided way.

(2) No one should think that our showing the Hadeeth to be a forbiddance of separate parties means that we say, 'that work should not be done to bring about Islamic life or to create a society ruled by Allah's laws,' rather these things are the fruits of following the way of guidance, even if those who follow that are few, so what is counted is the one who speaks the truth, not the one who speaks first, and the quality, not the quantity"¹⁶⁸

Thus his p saying in the hadeeth, "...even if you (have to) bite upon the root of a tree..." does not mean that you have to stay at a distance from the Muslims, or abandon ordering good and forbidding evil, in order to bite the root of the tree

¹⁶⁷ Reported by al-Laalikaa'ee in as-Sunnah, no. 160

¹⁶⁸ Mu'allafaat Sa'eed Hawwaa Diraasatan wa Taqweeman, of Saleem al-Hilaalee, p.170

and avoid the Muslims totally! As some of them, without right, think.

Rather that is not true, since the word 'Law' (if) in the Arabic language¹⁶⁹ here necessitates avoidance of something in order to avoid what is contrary to it, since often withholding from joining the sects and parties - and that is what is ordered to keep far from and avoid - involves not biting onto the roots of trees, therefore the meaning is, 'If keeping away from those sects can only be done by biting (on the root of the tree), then that is what must be done,'¹⁷⁰ due to the severity of what this involves.

So the order to remain aloof refers to the places of trials and disunity, and that in no way means that you leave, 'The Ummah of Islam and its obligatory function, with which Allaah sent down His Books and sent His Messengers; ordering good, and the greatest of that is Tawheed, and forbidding evil, the worst of which is shirk, this being established upon knowledge, controlling the self with objectivity, being filled with mildness, patience and certainty.'¹⁷¹

Not as is the situation with our Ummah today, since, 'We are afflicted with those who push themselves forwards in giving da'wah to Allaah, the Most Perfect and the Most High, and make lawful political assassination and barbaric rabble, rousing and seeking help against falsehood with further falsehood.'

So by that they negate that noble duty and lofty task whilst thinking that they are doors of good.

Fusool fis-Siyaasatish-Shar'iyyah, of Abdur-Rehmaan Abdul-Khaaliq, p.87

¹⁶⁹ See, Mu'jamun-Nahoo of Abdul-Ghanee ad-Daqr, p. 315

¹⁷⁰ Umdatul-Qarnee, 24/194

¹⁷¹ Hukmul-Intimaa, p.91

Section Eleven

THE FORBIDDANCE OF PARTISANSHIP (HIZBIYYAH)

One of the most basic affairs to all the Muslims is, 'That Islam united the Muslims with such bonds not possible for any human organization to produce, no matter how strong or refined. And that the Islamic bond or brotherhood is the foundation of all allegiance and enmity in Islaam. So the Muslim is the ally of the Muslim, whether he knows him or not, even if one of them is in the east and the other in the west...' ¹⁷²

This means that Islaam does not allow any organization within itself such that the foundations of that organization and its principles form the basis of alliance and enmity. Since this form of organization would mean that he who becomes part of it has the right of help, aid and brotherhood and other rights, but he who does not join it does not deserve these rights, whereas Islam gave these rights to every Muslim just because he is a Muslim not for any other reason. So this clearly shows the meaning of his p saying, 'There is no alliance based art oaths in Islaam, and whatever (good) oath was made in Jaahiliyyah then Islam does not except strengthen it' ¹⁷³ That is because Islaam put an end to all the sources of alliance and enmity in Jaahiliyyah, and made itself the source of alliance and enmity - and made all of the Muslims equal in their rights - so there remains no place within it for plurality of parties

¹⁷² Al-Laalikaa'ee reports in Sharh Usoolis-Sunnah, no.50 from Yoosuf ibn Asbaat that he said, I heard Sufyaan ath-Thawree saying, 'If you hear of a man in the east who is a person of the sunnah and another in the west then send your salaam to them and make du'aa for them - how few are the Ahlus-Sunnah wal-Jamaa'ah. This is the prescribed 'organization' for the connection between the Muslims of Ahlus-Sunnah. So let the people of partisanship and the callers to the innovated and divisive organizations fear Allah, those who establish their links of alliance and their enmity according to the rules and principles of their party and organization.

¹⁷³ Reported by Muslim. 2350 from Jubayr ibn Mut'im

and diverse groups such that each of them has no rights upon or connection with the others, and therefore has need of oaths of allegiances amongst them. So the hadeeth shows that forming parties and splitting into Jamaa'ahs and parties is something which does not concord with the meaning of Islaam and cannot be imagined within it.¹⁷⁴

'Since distinguishing oneself by a particular oath of allegiance places those who do not do that in a position lower than those who do,¹⁷⁵ and this is not permissible in Allah's sharee'ah, since lowness or rank is according to obedience, not to anything else such as that which negates unity and Jamaa'ah.

Shaikhul-Islam Ibn Taimiyyah said, 'And it is not for anyone to set up a person for the Ummah and to call to his way and form alliance and enmity based upon that, except for the Prophet. Nor is any speech set up for them based on which they form alliance and enmity except for the Speech of Allaah and that of His Messenger and that upon which the Ummah are agreed. Rather this is the practice of the people of Innovation who set up a person, or a saying with which they cause splits in the Ummah forming alliance or enmity based upon that saying or ascription.'¹⁷⁶

'This is the case with many of the Jamaa'ahs and Islamic parties today; they set up leaders for themselves and form friendship with their friends and are at enmity with their enemies. They obey them in every decision they make for them, without referring back to the Book and Sunnah, and without asking for the proof for what they say and declare. The like of these systems cannot be the basis for change and for uniting the Muslims, indeed it never happened that the Muslims became united upon a single madhhab or upon

¹⁷⁴ Al-Ahzaabus-Siyaasiyyah, 1/123 and Tanbeeh Ulul-Absaar, p. 252

¹⁷⁵ Musannafatuh-Nazmul-Islamiyyah, p.31, and from it, Hukmul-Intimaa, p. 123

¹⁷⁶ Majmoo' al-Fataawa, 20/164, and af-Fataawal-'Iraaqiyyah pp. 100-101

a single party despite the efforts expended by some states to obligate following of that madhhab, or that tribal or party orientation.^{'177}

'In the light of this it is possible to understand the ruling regarding political parties in Islam, since the political parties organize their followers upon foundations and principles which they choose, and then make attachment to the party the foundation of alliance and enmity. So the party, when it behaves well with someone who is not a member, does not treat him except with mere good behavior and fair treatment, which Allah has allowed the Muslims to show to the Mush'riks in His saying:

"Allah does not forbid you to deal justly and kindly with those who fought not against you and did not drive you out of your homes."¹⁷⁸

But as regards the friendship and alliance which is above and beyond this good treatment, then the party reserve that for their own members. After this I say, 'If we say that political parties can be set up within Islam, then the party will either make Islam the basis of alliance and enmity or make something else its basis. So if it makes Islam its basis then Islam has no need of the establishment of another party or organization or further Jamaa'ah, rather it is itself sufficient in that.'¹⁷⁹

'What is meant is that the pure sharee'ah has forbidden everything which has amongst its characteristics that it cuts off the connection between the Muslim and his brother Muslim, just as it made binding and obligatory everything

¹⁷⁷ Manhajul-Anbiyaa fid-Da'wah illallaah, of Muhammad Suroor Zainul-'Aabideen, 1/16.

¹⁷⁸ Soorah al-Mumtahinah (60):8

¹⁷⁹ Al-Ahzaabus-Siyaasiyyah, p.46

which will lead to strengthening of the bond linking the Muslim to his brother Muslim and his love for him.¹⁸⁰

With this the ruling will have become clear, the saying apparent, and the forbiddance settled,¹⁸¹ all of this being supported with various proofs - those of the intellect and textual proofs, from within and from outside, such that no one, by the permission of Allaah, is able to repel except with hollow words of disapproval or words designed to frighten others away... and this is worthless.

Also the verdict given¹⁸² by the 'Permanent Committee for Scholarly Research and Religious Verdicts' of the major scholars of Saudi Arabia, no. 1674, dated, 7/10/1397 H, under the leadership of Shaikh 'Abdul-'Azeez Ibn Baaz affirms this prohibition and declares it forbidden (haraam).¹⁸³

And the book, Hukmul Intimaa ilal-Jamaa'aat wal-Ahzaabil-Islaamiyyah, of the honorable Shaikh Bakr Aboo Zaid of 'The Assembly of Islamic Fiqh', contains a clear representation of this important matter, with enlightening proofs and abundant corroboration, and it is such that no just person can reject it, and that no one seeking to refute it is able to do so.

¹⁸⁰ Al-Maqaasidul-'Aamah lish-Sharee'atil-Islaamiyyah, of Abdur-Rehmaan Abdul-Khaaliq, p.32

¹⁸¹ And see the saying of our Shaikh Muhammad Ibraaheem Shaqrah, Nazarah Mawdoo'iyah fit-Ta'addudiyyah wal-Hizbiyyah (5/2/1990), as it contains that which supports this prohibition

¹⁸² And it is quoted in, Manhajus-Salaf fil-Aqeedah wa Atharuhaa fee Wahdtul-Muslimeen p. 40

¹⁸³ And in the words of our Shaikh, the Muhaddith of this age, Muhammed Naasirud-deen al-Albaanee, found in the various tape recordings of his sittings and his verdicts, there are a great deal of sayings which affirm the forbiddance of forming into parties, and an explanation of their deviation and danger, and if his words about it were compiled it would form a separate book, and something of that has preceded.

Section Twelve

PARTISANSHIP ITS FORMS AND MANIFESTATIONS

Something that scholars do not differ about is that, 'changing the names does not mean that the reality is changed.'¹⁸⁴

So something ugly does not become something handsome just because we called it beautiful, and evil does not become good by us calling it goodness, and so on. Thus, disunity does not become prescribed and authorized because we call it unity, weakness does not become strength because we call it power, and partisanship does not become deen because we call it 'working collectively as a Jamaa'ah.' Or whether we say, 'Jamaa'ah' or 'Jam'iyyah,' (society) or Lajnah,' (committee) or 'Harakah', (movement) and upon that basis then compare.

What is counted is that which carries the name and the realities, not the names applied and the outward form. So as for that which is forbidden in the sharee'ah then, 'Its ruling is not changed by a change in its appearance and outer from'¹⁸⁵

Indeed the like of these names may be something slight, but one day become something large and dangerous, therefore:

'Beware of small innovations in the affairs, because small innovations grow until they become large, and this was what happened with every innovation introduced amongst this Ummah, at the beginning it was slight, having resemblance to the truth, which is why those who entered it were deceived by it, and they were then unable to get out of it, so

¹⁸⁴ Miftaah Daaris-Sa'aadah, p. 153, and I'laamul-Muwaqqi'een, of Ibnul-Qayyim, 3/130

¹⁸⁵ Igthaathatul-Lahfaan, of Ibnul-Qayyim, 1/349

it grew large and became taken as the deen which they followed.¹⁸⁶

How much harm the like of these names and unreal terminologies, far removed from clarity, have caused to Islaam and the Muslims. Likewise these present day parties and groups - their beginning was good intentions... then they became organizations which were an end in themselves ... then they began, 'To look for justification and to exploit textual evidences to support the position of a certain Jamaa'ah and its organization ... etc., and this is the reverse of how things should be, since the sharee'ah principle is, 'Acting upon the proof,'¹⁸⁷ without distorting or false interpretation.

'So look, may Allah have mercy upon you, at every saying of the people of your time in particular, and do not be hasty, and do not enter into anything of it until you look and see: Did any of the Companions of the Prophet ﷺ speak about it? So if you find a report about it from them, then cling to it, and do not overstep it for anything and do not prefer anything to it and so fall into the fire.'¹⁸⁸

There are two important matters here that must be borne in mind:

(i) Peoples excited emotions, if they are not checked by the true proofs of the Book and Sunnah, then they cause evil and harm. So love of good, love of working for Islaam and love of da'wah to Allah all of these are to be kept hand in hand with the sharee'ah proofs and encompassed by the texts of guidance. So it is not permissible to depart from them for anything else claiming that it is something better, or has a quicker result, or for 'order', 'grouping' or 'organization,' as they claim.

¹⁸⁶ Sharhus-Sunnah, of al-Barbahaaree, no. 5.

¹⁸⁷ Hukmul-Intimaa, p. 137

¹⁸⁸ Sharhus-Sunnah, of al-Barbahaaree, no. 5.

There is no ordering except as occurs in the sharee'ah, nor any grouping except what is authentically reported from the best of creation, nor any organization except what Islam brings us.

(ii) Test yourself, O servant of Allah, about that action which you find yourself upon, which you think is according to the sharee'ah, but may be innovatory:

(a) Do you rush towards people, from other than your party, who has greater knowledge and understanding of the deen as you rush towards the people of your party who have less knowledge and understanding?

(b) Is it your eemaan, which impels you to rush forward to good and to call to Allaah, and do you do it in the way prescribed by the sharee'ah; such as giving reminders and admonitions? Or is what pushes you forward the orders of your party¹⁸⁹ ... or the instructions of your president ... or the ideas of your head?

(c) Are you careful to practice the Sunnahs and commands of Islam with (at least) as much devotion as your care in keeping to the 'principles' of your party, and 'meetings' of your Jamaa'ah, and 'appointments' of your groups? I do not wait, my brother, for an answer from you, so just as it is said, 'Each man is a sufficient recokner of himself.'

Further, do not think that partisanship is only emblems and tokens, or pledges of allegiance and having an Ameer. Rather it is what is put into practice, the way of conduct and how the affairs are administered.

¹⁸⁹ And I do not say, 'For personal gain', since, 'from the deviant ways of da'wah is turning collective work into an end in order to bring about monetary gain for its people,' as is pointed out by Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq in al-Furqaan magazine no. 17, p 24

So a party is not only that which is called a 'party' or an 'organization' or a 'Jamaa'ah,' as some mistakenly think, or pretend to think. 'And as is known these evils are joined with these realities, and will not disappear through changing their names and outer forms.'¹⁹⁰

¹⁹⁰ Ighaathatul-Lahfaan of Ibnul-Qayyim, 1/353

Section Thirteen

DOUBTS AND THE REPLY TO THEM

Some of the callers to partisanship may use as evidence some Sharee'ah texts and sayings of scholars, as a support for their partisanship and their organizing into groups — all of these are rejected from them and thrown back against them, 'and if it were not that an ignorant one might come across them and be fooled then it would not be something worth mentioning.'" ¹⁹¹

So the most important evidences which they seek to use are:

(1) The many Sharee'ah texts reported about the Chief of the Believers and the Greater Imamate, which they use to refer to these Jamaa'ahs and parties established for da'wah (Indeed) they know how dangerous this reasoning is and its futility and they also agree ¹⁹² that these texts, 'all refer to the Greater Imaamate.' ¹⁹³ Yet still they seek to use them as evidence. Then why?

We have rebutted this argument in Section Nine, 'The Jamaa'ah: The Term and its Explanation, ' and have shown that it goes against the correct principles of deduction and is a cause 'of the fragmentation of the Ummah's unity.

(2) Making an analogy between some Islamic obligations carried out collectively and the means of giving and spreading da'wah.

This is analogy in worship, and that is futile since the basis in all of these matters is that they are purely worship. If that were not the case then, for example, we would have been

¹⁹¹ Al-Muntaqan-Nafees min Talbees-Iblees p. 314

¹⁹² Just as 'Abdullaah 'Alwaan does in his treatise, Bathal-Amalil-Fardee wal-'Amalil Jamaa'ee, p. 79

¹⁹³ Ibid

ordered to pray the regular Sunnah prayers and extra Nafil prayers in congregation, since our deen is 'collective.'¹⁹⁴

If it is said, 'This is not the case because that is not reported in the sharee'ah' Then we say, 'Yes, and this is also not reported in the sharee'ah there is no difference!' A further and more detailed explanation has preceded in the second section, 'Islaamic Work —Between the Means and the Goals,' so there is no need for repetition.

(3) Allaah, the Most High's saying: "Let there arise from you a group of people inviting to all that is good (Islaam), enjoining al-Ma'roof, and forbidding al-Munkar."¹⁹⁵

So they say, 'This is an order for some of the Ummah to give da'wah, and this part of the Ummah cannot be except a Jamaa'ah!'¹⁹⁶ Therefore it is, 'a sharee'ah obligation and a human necessity,' and anything which is essential for the completion of an obligation is itself obligatory."¹⁹⁷ So the reply to this is:

(a) Restricting the meaning of the word, Ummah, to this meaning is an obstinacy which has no support, since this is a word for which the scholars of the language mention fifteen meanings, and I have seen some who mention that it has forty meanings, from them is that 'Ummah' means 'the Jamaa'ah,' and from them is that 'Ummah' can mean a single man who calls to the truth.¹⁹⁸

¹⁹⁴ As they repeatedly state and refer to, ad-Da'watul-Islamiyyah Fareedah Shar'iyyah, of Saadiq Ameen, p, 37, at-Tanzeem al-Harakee fil-Islam, p. 18, and Mashroo'iiyyatul'Amztul-Jamaa'ee, of 'Abdur-Rahmaan Abdul-Khaaliq, pp. 10-11

¹⁹⁵ Soorah aal -Imraan (3): 104

¹⁹⁶ Al-Madhaahib wal-Afkaarul-Ma'aashirah fit-Tasawwuril-Islaamee of Muhammad al-Hasan, p.6!

¹⁹⁷ Bainad-Dawatil-Fardiyyah wal-Amalil-Jamaa'ee, of 'Abdullaah Alwaan, p. 81.

¹⁹⁸ Ahkamul-Quraan, of Qadee Ibn 'Arabee al-Maalikee, 1/292

(a) The scholars have two sayings about the tafseer of this aayah:

(i) That the min in His saying, 'minkum' occurs as an explanation of a certain kind required and referred to, that is: 'All of you be like that, not some to the exclusion of others,' and this is just like Allaah, the Most High's, saying: "There is not one of you but will pass over it (Hell); this is with your Lord a decree which must be accomplished"¹⁹⁹ So the aayah does not distinguish some people from others, but rather it is an address to all the Ummah, each according to his capability and capacity.

(ii) That min here means, 'a part of and means that the ones meant here, those who are to order have to be scholars, and not all the people are Scholars. This is the meaning preferred by Imaam al-Qurtubee in his tafseer, 4/165.²⁰⁰

(iii) When Allaah, the Majestic and Most High, mentioned this Ummah He followed that with His saying:

"And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment."²⁰¹

And here there is a subtle indication and a great connection between the obligation of ordering good and the forbiddance of evil and disunity, so it is as if these two ayahs indicate that it is not possible for the Ummah to establish this obligation unless it is united, clinging together and supporting itself, a single Ummah and a coherent body. But if the Ummah splits up and divides into sects, innovated

¹⁹⁹ Soorah Maryam (19):71

²⁰⁰ And Shaikh Bakr Aboo Zaid said in, Hikmul-Intimaa p. 65, 'And the community here is the community of the scholars, those through whom Allaah rectifies the rest of the Ummah - They are the people of influence in the Ummah, And they are the ones whom the people are satisfied with. They spread the lights of Revelation and call to Allaah.'

²⁰¹ Soorah Aal-Imraan (3): 105

groups and parties, then it has disabled itself and so cannot possibly carry out this obligation towards others.

(iv) This is further clarified and made certain by the ayah, which precedes it also, which is His saying: **"And hold fast, all of you together, to the Rope of Allaah (i.e., this Qur'aan), and be not divided among yourselves."**²⁰²

So the aayah is an explanation of the unity of the Ummah and a call to hold together to the Jamaa'ah, it is not an instrument for there being a number of Ummah and to split into Jamaa'ahs — so consider..

Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee said, all those who enter into this group are the people of knowledge and the teachers, and those who have to give khutbah and admonish the people in general and in particular, and those in charge of ordering the people to establish Prayer and to give Zakaat and to establish the sharee'ah laws and forbidding them from evil acts. So all those who call the people to good, in general or in particular, or sets about giving sincere advise in general or particular, then he falls under this noble aayah. Then He forbade them from following the way of those who split up into sects, those to whom the deen and the clear signs came, which necessitated that they establish that and unite, but they separated and became sects.²⁰³

To summarize, the work of all the Muslims scholars, callers and students of knowledge all of it has its value and weight and, 'It is not for any Muslim, whoever he is, to start da'wah with that which is in contradiction to it, so nothing of Allaah's deen and prescribed way is to be changed, twisted, mixed or compromised.'²⁰⁴

²⁰² Soorah aal-Imraan (3): 105

²⁰³ Tayseerul-Kareemir-Rahrnaan, 1/195

²⁰⁴ Hukmul-Intimaa p. 159

So Islamic work is not a 'company' or a 'foundation' which the people are waiting for permission to enter into, or for it to be agreed that they can be its workers!

(4) As regards using as an evidence the principle, 'That which is essential for the fulfillment of an obligation is itself an obligation. Then it is false and futile to use this as an evidence, since both of these obligations have to be something prescribed and allowed by the Sharee'ah themselves, or that it does not in any way go against the other sharee'ah texts. As has preceded in detail the means in da'wah is the same as the goal, it has to be something prescribed in the sharee'ah, something known from the Sunnah and narrations (aathaar).

Indeed the futility of their using this as an evidence can be seen in a number of ways:

(i) If a person made a pledge, then it is obligatory upon him to fulfill it, unless he does not have the money to fulfill it, then is that an offence for him? Or is it obligatory for him to use deceit to obtain that, not to speak of stealing, in order to fulfill that pledge? The sharee'ah answer is that fulfilling it is obligatory upon him if and when able to do so, if he is unable to then it is not obligatory upon him,' ²⁰⁵ and the case is the same here.

So the sharee'ah orders co-operation and agreement and forbids splitting into groups and sects - so what is obligatory upon the Ummah in order to bring about the great obligation which is 'establishing the Laws of Allaah on the earth?' ²⁰⁶

Is it obligatory for the Ummah to carry out this obligation by falling into what is forbidden? Or is what is obligatory to adhere to what is prescribed and to avoid that which is prohibited?

²⁰⁵ I'laamul-Muwaqqi'een of Ibnul- Qa'yyim, 3/29

²⁰⁶ As we hear and read them always starting.

(ii) If splitting into parties and establishing Jamaa'ahs, were an obligation, 'then it would have been obligatory upon the Messenger ﷺ to have explained this to the people in a way sufficient to cut off their excuse," ²⁰⁷ and not have left it at the mercy of opinions and desires, and something to cause argument and difference, and to bring about schism and separation.

But what was made clear by Allaah, the Sublime, in His Book, and by His Messenger ﷺ in his sunnah is sticking to the unity of Islaam and of the unity of the Muslim Jamaa'ah, not splitting away to the right and left.

(iii) This obligation to be sought, as they claim, what is its underlying reason and authority? Is it the intellect or the sharee'ah? Is it desires or the text? Differing or agreement? Splitting into groups or coming together? Or is it the case with them that the end justifies the means?

(iv) That for this principle, (i.e., 'that which is essential for the fulfillment of an obligation is itself obligatory'), to be followed correctly there are two conditions:

(a) That the execution of the original obligation rests solely upon and depends upon this subsidiary obligation, there being no other way to carry it out.

(b) That it is certain that the original obligation will definitely be established by the presence of this subsidiary obligation, not that it is just something expected or presumed —and these two conditions are not present here.

(5) A saying attributed to Shaikhul-Islaam Ibn Taimiyyah, which they misunderstand and supply with a meaning which

²⁰⁷ Manhaj al-Ambiyaa fid-Da'wah ilaAllah of Shaikh Rabee' ibn Haadee, p. 114

it does not carry. ²⁰⁸ Shaikh ul-Islaam (r) says in Majmoo' ul-Fataawaa, 11/ 92, whilst discussing some terms used by various sects, such as the Soofees and others, which had become technical terms having specialized meanings and indications, so amongst what he said is, 'wand as regards the head of the group (ra'sul-hizb), then he is the head of the group which has formed itself and become such, so if they are together upon that which Allaah and His Messenger ordered, without making any additions or deletion, then they are Believers, for them is that which belongs to them (the Believers) and upon them is that which is upon them. But if they have made additions and deletions to that, such as party spirit/bigotry (ta'assub) for the one in their group, whether he is right or wrong; and shunning those who do not enter into their group, whether he is right or wrong (in something), then this is from the sectarianism which Allah, the Most High, and His Messenger censured, since Allaah and His Messenger ordered Jamaa'ah and agreement and they forbade separation and disagreement, and they ordered co-operation in doing good and avoiding evil, and they forbade co-operation in committing sin and in enmity.'

This is what he (r) said, so what does it contain? And the reply to the one who tries to use this great saying to support forming separate groups is from various angles:

(i) That his words were concerning names, not named things as is shown by what we have quoted. This is what he was talking about before and after regarding the name, 'Futuwwah' (brother-hoods), 'az-Za'eem' (head of a group) and 'ad-Daskarah,' (a cell/gathering).

This is why he (r) had said on the previous page about the same topic, 'So every name which Allaah connected with

²⁰⁸ See al-Muntaliq p. 146, and from him his blind-followers: ad-Da'watul - Islaamiyyah bainal-Fardiyyah min Jama'iyyah, p. 81, Atharul _Jamaa'aatil-Islaamiyyah fil-Qarnil-Ishreen p. 161, of Muhammad 'Ubaidaat, and ad-Da'watul-Islaamiyyah Fareedah Shar'iyyak wa-Duriirah Bashariyyah, p. 44, of Saadiq Ameen, and Rasaailul-Ikhlaa p. 13 of Naadiri-Nooree and others.

praise and reward in the Book and sunnah,, then its people are praised; and every name which is connected with censure and punishment in the Book and sunnah, then its people are censured. Such as the wording, 'falsehood,' 'deception,' 'wickedness,' 'oppression' and 'indecent' etc.

We have explained previously that the word hizb at one time occurs in the Qur'aan in the context of praise, if the hizb is a single one, and another time in the context of censure, when there is more than one hizb. So where in his explanation of the word hizb here, in the light of this, is there an allowance for formation of groups?

(ii) That he gave a description to this group whose meaning he was explaining in the language, that they should be, 'together upon that which Allaah and His Messenger ordered, without adding or deleting anything,' and is partisanship (hizbiyyah) in principle like that or is it in fact founded upon adding and deleting?

(iii) What is well-reported from Shaikhul-Islaam Ibn Taimiyyah (r) as regards warning against partisanship and for people to flee from it, some of which has preceded, and consider his (r) saying in, Majmoo'ul-Fatawaa, 28/13-16, 'and it is not for the teachers to cause the people to separate into parties, and do that which will cause enmity and hatred between them, rather they should be like brothers, co-operating in doing good and in fearing Allaah...

²⁰⁹ Consider also his saying, 11/512, 'and it is not for anyone

²⁰⁹ What will the present day partisans do with this clear quote, which does not leave the slightest room for interpretation! And I would like to point out something important here, and it is that this saying of Shaikhul-Islaam is directed towards the teachers - and they are the people of knowledge and understanding in charge of directing and educating the people, so how would it be if he saw the callers to 'partisanship' and leaders of the 'movements' who have little knowledge and a lack of understanding, acting contrary to the scholars of this time and going against the great imams? Without a doubt the case would be more severe and his warning harsher.

to ascribe himself to a shaikh and befriend on that basis and have enmity on that basis. Rather he should befriend all those from the people of eemaan and those known for having taqwaa, from all the Shaikhs and others, and no one should be particularized with extra adherence unless he sees extra eemaan and taqwaa. So precedence is given to those whom Allah and His Messenger have given precedence to, and excellence is for those given excellence by Allaah and His Messenger.'

This is repeated in many statements and scattered words, you will see them in so many places in the works of this great and zealous Imaam.

So to take his words about the language meaning of a technical word to mean something, which he himself forbids and does not allow, is clear injustice and certain and clear wrong.

And see, al-Madkhal of Ibnul-Haajj, 3/ 216, where he strongly criticizes and rebuts the like of this.

Section Fourteen

THE WAY of SALVATION

Imaam Aboo Nu'aim al-Asbahaanee reports in his book, Hilyatul-Awliyaa, 2/218, by way of Sufyaan Ibn 'Uyainah who said, 'I heard 'Aasim al-Ahwal narrating from Abul-Aaliyah who said, 'Beware of these innovations because they cause enmity and hatred between you, but stick to the original state of affairs present before they divided.'" Aasim said, 'So I told it to al-Hasan al-Basree, so he said, 'He has given you sincere advice, by Allaah, and has told you the truth,'" and its chain of narration is authentic.²¹⁰

Consider, may Allaah have mercy upon you, what Aboo Nu'aim reports in Hilyatul-Awliyaa, 2/204, and from him adh-Dhahabee in Siyaa'r A'laamin-Nubalaa, 4/192, with a fine and saheeh chain of narration, from Mutarrif ibn 'Abdillaah ibn ash-Shikhekheer (one of the reliable and trustworthy scholars of the Taabi'een) that he said, 'We used to come to Zayd Ibn Soohaana,²¹¹ and he used to say, 'O servants of Allaah, behave generously and honorably, because the servant's way to Allaah is by means of two characteristics: fear and hope.' So I came to him one day and they had written a document and arranged some speech in the form of poetry as follows:

*'Indeed Allah is our Lord, and Muhammad is our Prophet,
And the Qur'aan is our Imaam ..., and whoever is with us,
then we are ...
and ... and he who opposes us then our hand is against him,
and we are ... and ...'*

²¹⁰ See al-Muntaqan-Nafees min Talbees Iblees, which I have written

²¹¹ Translators note: A famous scholar and worshipper who lived in the time of the Prophet and became Muslim but did not reach the Prophet. He narrates from 'Umar, 'Alee and Salmaan, and he died in the time of 'Alee at the Battle of the Camel. (Siyaa'r A'laamin-Nubalaa 3/575)

He said, 'So he (Zayd) showed it to them one by one, saying, 'Do you agree, O so and so!' And they agreed until they came to me and said, 'Do you agree to it, O young man?' I said, 'No!' He (Zayd) said, 'Do not be hasty with the young man! What do you say, young man?' I said, 'Indeed Allah has taken a Covenant from me in His Book, so I will not innovate a further Covenant beyond the one which He took from me! So all of the people reversed their view until no one agreed to it, and they were about thirty in number.'

This is an amazing incident which shows the understanding of the Pious Predecessors of collective work, and that it must not, either in form or content, depart from what is in the Book of Allah and the Sunnah of His Messenger p.

So there are many points to be learned from this incident:

(1) To persistently adhere to and sit with the scholars²¹², to listen to them and benefit from them.

(2) That one should not hesitate in accepting something good, which conforms to the sharee'ah. .

(3) That everything which is not explained in our sharee'ah is rejected, even if the people think that it is something good just as Ibn 'Umar said, "Every innovation is misguidance even if the people think that it is something good"²¹³ So embellishing and decorating something which is wrong does not make it right!

(4) That sharee'ah actions and sayings in the deen must be applied in the form given to them in the sharee'ah, without

²¹² And Zayd is from them, see Tabaaqaat Ibn Sa'd, 6/123-126, and Taareekh Baghdaad, 8/439

²¹³ Reported by al-Laalikaa'ee in Sharh Usool I'tiqaad Ahlis-Sunnah, no. 126, with an authentic chain of narration

the addition of anything which is new or which has no proof to support it.²¹⁴

(5) To hear and accept the truth from any person, old or young, as long as he has proof and the evidence is with him.

(6) That Allah's Covenant in His Book is totally and comprehensively sufficient, such that there is no need for a further covenant besides it.

(7) That what is taken into account is the real state of things, not just names and outer forms; that which goes against the sharee'ah is rejected whatever its name is and however it is adorned.

(8) The excellence of returning to the truth.

(9) That the large or small number of people (majority or minority) is not a way to measure right and wrong, or truth and false hood.

(10) The obligation to know the proof.

(11) The importance of consultation and knowing the view of others.

(12) That 'collective work' done as prescribed in the sunnah, and done as it should be naturally, has a great fruit, even if outwardly it appears small.

And I almost say about this brave stance from this noble group, which heard the truth and rushed to accept it, that it was ijmaa' (consensus) or something like ijmaa' from them upon the forbiddance of everything that smacks of partisanship or splitting from the Ummah in the form or

²¹⁴ Therefore Mutarrif did not merely look at what these composed words were saying, since there is nothing wrong with their meaning, but he considered the way in which these words were being used.

content (of an action). So remember this, may Allaah have mercy upon you, and keep it as a reminder, since it will benefit you in places where opinions differ.

If we know this then, 'The way of salvation'²¹⁵ becomes clear to us, and that it is built upon the Saying of Allaah, the Most High

"Help you one another in al-Birr and at-Taqwa (virtue, righteousness and piety), but do not help one another in sin and transgression."²¹⁶

As was understood and followed by our Pious Predecessors, rahimahumullah. So the principle in action, da'wah and meeting is, 'Tawheed and the (correct) manhaj (approach and methodology), enmity is shown for them, about them and upon them. And from the things necessary for tawheed are obedience to Allah, the Mighty and Majestic, and to His Messenger, and following his Companions. So enmity is not due to partisanship, and we do not separate for the sake of a Jamaa'ah.²¹⁷

²¹⁵ And we do not say, 'The alternative,' (al-Badeel) as we hear repeatedly from the present day thinkers who have introduced many things into the deen claiming them to be the (Badeel) 'alternative'. So we find them saying, 'Islamic Bank', 'Islamic Nasheeds', 'Islamic plays', etc. For how long will we remain crouched in the caves of dependence upon others and blindly-following? We look around us and blindly follow others and if we see something contrary to the deen, then we hasten to make an alternative for it in the deen, using diverse means to do so, use of craftiness (e.g., altering the names of things), using any allowances of scholars we can find or their mistakes in by trying to 'modernize' Islam. And this, as will be obvious to the fortunate is in total contravention of the principles of Islamic character in its independence, clarity and conspicuousness. So our deen, all praise is to Allah, leads us to do da'wah in the light of the Book and Sunnah - it is not our changed present day circumstances which impel us to that, so consider. And let the term, 'The alternative' be added to the list of incorrect wordings.

²¹⁶ Soorah al-Maaidah (5):2

²¹⁷ as-Sabeel ilaa Manhaj Ahlus-Sunnah wal-Jamaa'ah, of 'Adnaan 'Uroor, p. 146

As regards using this noble aayah as an evidence for working collectively in the newly invented way and with the innovated methods then this is a reversal of the sharee'ah concepts, since our Lord, the One free from all defects, says

"Help you one another in al-Birr and at-Taqla (virtue, righteousness and piety)."²¹⁸

And He also says: **"And hold fast, all of you together, to the Rope of Allaah (i.e., this Qur'aan)."**²¹⁹

And He, the Most High, says:

"But do not help one another in sin and transgression."²²⁰

And He also says:

"And be not divided among yourselves."²²¹

So what is obligatory is to carry out the order to work together in a manner prescribed by the sharee'ah, which does not lead in any way to contradicting the order to cling together, so beware and do not be one of those who slip and make errors.

Therefore, this noble aayah is the foundation, and it is the starting point, since it, 'covers all things beneficial for the servants in their living and their Hereafter, regarding relations between them, and what is between them and their Lord. Since every servant does not cease to be in one of those two conditions, and those two obligations: What is obligatory from him for his Lord, and what is obligatory upon him towards the creation.

'So as regards what is between him and the creation, (concerning) day to day life, co-operation and

²¹⁸ Soorah al-Maaidah (5):2

²¹⁹ Soorah aali-'Imraan (3): 105

²²⁰ Soorah al-Maaidah (5):2

²²¹ Soorah aali-'Imraan (3): 101

companionship, then what is obligatory upon him is that his meeting with them and accompanying them is such that it is co-operation with them in a manner pleasing to Allaah and in obedience to Him, which is the highest happiness and success of the servant. There is no happiness for him except through it, this is righteousness and taqwaa,²²² and these two comprehend all of the deen.²²³

So his separating and joining are upon these two, and upon them is his loving and his hating. All his relations are established upon His, the Most High's, saying:

"And recommend one another to the truth (ordering one another to perform all kinds of good deeds which Allaah has ordained), **and recommend one another to patience** (for the sufferings, harm and injuries which one may encounter in Allaah's Cause)."²²⁴

That is with regard to his uniting with his brothers, so his relations with them are all established, 'upon co-operation upon the means to salvation and mutually encouraging with the truth and with patience, and this is one of the greatest of profits to he gained.'²²⁵

'So cooperating in righteousness and taqwaa and mutual advising necessitates warning against evil and not cooperating with the wicked.'²²⁶ It necessitates a number of types of good studying, teaching, learning, da'wah, giving reminder, giving guidance, ordering good, forbidding evil, solidarity, brotherhood and the rest of the affairs which are

²²² Translator's note: Taqwaa – obedience to Allah by doing what He has commanded and avoiding what He has prohibited, hoping for His reward and fearing His punishment

²²³ ar-Risaalatut-Tubookiyyah of Ibnul-Qayyim p.10, with my checking. Translated by Dr. Muhammad al-Jibaalee, with the title, 'The Magnificent Journey.'

²²⁴ Soorah al-Asr (103):3

²²⁵ Al-Fawaaid of Ibnul-Qayyim, p. 50

²²⁶ Al-Furqaan magazine, no. 14, p.15, article, 'The obligation in goodness and Taqwaa,' by our Shaikh, the noble scholar, 'Abdul-'Azeez ibn Baaz

too many to be counted, which Islaam commands and encourages and which will be the seed for the desired change which the callers aspire to and which they gather for:

“Verily, Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah”²²⁷

And the parties ... and Jamaa’ahs ... and organizations ... what do they do, if they do anything, more than this?

Indeed they, by the One who sent Muhammad p with the truth, do not do more than what we have said. Their work is done in accordance with the view of the party, and with distorted vision. The driving force behind many of them, as has proceeded, is usually the command of the party and obedience to the organization.

Indeed this is not fitting and not permissible, since, ‘Every action must have a beginning and a goal. So an action will not be an act of obedience and worship until its source is eemaan and its incentive is purely eemaan, not custom or desires, nor seeking praise or position and other than that. Indeed its source must be purely eemaan and its goal seeking Allah’s reward and His pleasure.’²²⁸

And pure eemaan is that which is not adulterated with any stain, nor is it removed by misfortune.

Consider, may my Lord grant you success in what is good, the condition of many of the people of party-spirit who have been removed from their parties, and whose activities in them have ceased. What do you see to be their condition before and after? You mostly find that before, they were

²²⁷ Soorah ar-Ra’d (13):11

²²⁸ Ar-Risaatul-Tabookiyah, p. 12

blazing with activity and zeal. Then after you see them — weak and inactive.

What is the reason for that? It is very clear! It is the party spirit which has hold of their minds, they are unable to move without orders from the party... or decision of the movement, until they become like puppets controlled by others, or like chess pieces which do not move except when the players move them.

This is due to the partisanship which has taken hold of their intellect, and there is another group who realize the degeneration of their parties, and perceive the bitterness of their condition, so they prefer to remain at a distance and abandon partisanship, keeping away from sectarianism. So this does not affect them at all, since due to their alertness, they know that all their actions must have as their source pure eemaan. So their actions do not change, and their way of thinking does not differ, nor their work.

Except... except from the comprehensive Islamic outlook and according to the standard of unrestricted eemaan, which does not differentiate between the people, when there is no Khilaafah, except levels of eemaan. So there are no ranks of leadership or position! Rather obedience to the scholars and ones of greater understanding.

This is the condition of the noble, 'The original state which they were upon before they separated,' so adhere to it and do not leave it.

Follow the example of those noble ones who ordered good and forbade evil, and called to Allah through co-operation and mutual encouragement in truth and patience.

So look to the noble Companion Hishaam ibn Hakeem ibn Hizaam, az-Zuhree said of him,²²⁹ 'He used to order the

²²⁹ Al-Isaabah, of Ibn Hajr, 6/285

good amongst the men who were with him?' What caused him to do that? Restricted party-spirit and warped organizing? Or was it righteousness and taqwaa?²³⁰

So in this way this noble chain of Scholars and callers has continued from the first time until our time. Beginning with the great Imaam Ahmad ibn Hanbal and his (and those with him) brave stand in the face of the trial of 'The Creation of the Qur'aan', and its passage through the time of Shaikhul-Islam, the exemplary scholar Ibn Taimiyyah an-Numairee and his confronting (and his companions and those of his land who took up arms along side him) the Tartars and their violence, and reaching this time of ours with its new awakening for which a number of scholars have worked in different times and places, like Shaikh al-Aaloosee, Shaikh al-Qaasimee, Shaikh Muhammad Bahjatul-Baitaar, Shaikh Ahmad Shaakir, Shaikh Naasirud-deen al-Albaanee, Shaikh Ibn Baaz and others.

These Scholars have striven hard in calling to Allah, the Most High, upon the purity of Islaam and the pure sunnah, without fighting or having squabbles which lead into sectarianism or party-spirit or splitting, so that they all fall under Allaah, the Most High's saying:

"And We made from amongst them leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our aayaat (proofs, evidences, signs)."²³¹

There has preceded in Section Thirteen, 'Doubts and the Reply to Them', the various quotes from Shaikhul-Islam Ibn

²³⁰ And how amazing is the saying of the author of, al-Muntaliq, p. 150, about this report, 'So he had established a Jamaa'ah to order (the good)?' Its feebleness and untenability is sufficient to demolish it.

²³¹ Soorah as-Sajdah (32):24

Taimiyyah with regard to the warning against party-spirit and criticism of its heads and the callers to it.²³²

So for someone to come and describe Ibn Taimiyyah as, 'The head of a group which followed his orders, acted upon his advice and sprung from his views,'²³³ and that he was a pioneer of 'Collective Work, ' with the meaning of the forbidden partisanship,²³⁴ (then) this is foolish talk and should be treated with contempt.

(Indeed) the one who considers the statements quoted by those who hold that view will see that it is (in fact) giving meanings to the words which they do not carry, and is

²³² And if all that he said was gathered it would fill a medium sized book which could be called, for example, 'Ibn Taymiyyah, and the innovation of Working in Parties!'

²³³ Al-Furqaan magazine, no. 12, p. 8, article, 'Ibn Taymiyyah and collective work.'

²³⁴ We say, 'forbidden' because, as has proceeded, what is meant is the allowance of multiple parties! As regards collective working, which is prescribed, then that is brotherly co-operation and giving da'wah under the comprehensive and general umbrella of Islam, upon the clear way, which has no darkness and is not obscured by anything. The same entirely goes for the word, 'tanzeem' (organization), which in the language means working together and being far from chaos, and all of our deen is 'organized' with this meaning, no-one differs about this. But using it to mean (organizing a separate party) or the like is false, as has preceded, and is an innovation which has no basis in the sharee'ah nor in the sayings of the scholars of the sunnah, So if what is meant by it is working in harmony and having mutual love and calling to Allah, then its meaning is acceptable but not its use and it should be replaced with the sharee'ah wording found in the Book and sunnah, which is ta'aawun.

And we say to the callers (who use the term) 'organization ' with the other (i.e., false) meaning: This kind of organization is either from the deen, or it is not, so if it is from the deen, then undoubtedly every part of it, no matter how small must have a sharee'ah proof in the Book and the sunnah, and if it is not from the deen, then it is rejected and thrown back upon its leaders and callers, no matter how they seek to beautify and adorn its exterior and its doors. And it is not hidden that, 'all misfortune lies in looking only at the outer form, and relying upon that and using newly invented terms and wordings and sticking to that.' (al-Maddarij, 3/173)

clearly unnatural and obvious knavery: 'The Shaikh wrote to his Jamaa'ah,' (i.e., those who knew and accompanied him) 'The Shaikh and his 'Companions' went out,' 'Some of them envied him due to the large number of his 'followers,'" and the like of this is much, but what does that mean? Are these texts to be understood in the tight of present day party-spirit? Or are they to be understood in the light of the two matters which have been clearly explained and which should not be confused:

- (i) Prescribed cooperation, 'at-Ta'aawunush-Shar'ee
- (ii) The censure of splitting into parties.

Both of these are clear in the methodology of Shaikhul-Islam Ibn Taimiyyah and his approach in da'wah and his thinking, and it is from him that we have learned and have been trained and educated by his thoughts

And the meaning of the word Jamaa'ah in the language and the sharee'ah has preceded, so we shall not repeat it.

As regards the Shaikhs having 'followers' and 'companions,' so what can be inferred from that? What is important is that their gathering was one of prescribed brotherly co-operation, not dividing into a party and organization, or splitting from the Ummah in form or content.

When I say this, I direct it to all the Muslims with their differing orientations and views, and particularly that small group who have chosen the hardest path for the souls, because it is the way of truth, and it is also in reality the easiest, not being something fanciful, because it is the way prescribed in the sharee'ah... indeed they are those who, 'follow the Book and sunnah, and are careful to adhere to the way of the Believers, and stick to the way of those whom Allah has blessed, the Prophet ﷺ, and his Companions and the pious Salaf²³⁵, in knowledge and action, in da'wah

²³⁵ at-Tankeel of the scholar al-Mu'allamee al-Yamaanee, 1/45

and Jihad. Going out, 'with the da'wah of Islam, outside the sphere of partisan da'wah, to calling all the people, without regard for organizations, and not looking from the perspective of a particular party or Jamaa'ah.'²³⁶

Whilst following this way they affirm day and night that their da'wah comes, 'To proclaim the methodology and the way for everyone who wishes to head towards his Lord, the Most Perfect and Most High, and that it is the way to understand and practice the deen, and it is not the privileged way of a particular Jamaa'ah or party.'²³⁷

Rather this da'wah came, 'To be at war with party-spirit and bigotry and to be a way to be followed by all the Muslims, with a single 'aqeedah, pure and unadulterated, and a single sharee'ah methodology.'²³⁸ All of this is counted as one of the important and great aims of the Islamic Sharee'ah, so the Muslims, 'All of them are a single Ummah, with a single goal and a single way and path, their constitution is one, and they are all equal, there being no excellence for one over the other except due to taqwaa, and there is no distinction for any of them due to color, race or homeland. (Indeed) this comprehensive unity is the greatest sign of the outer signs of Islam and its greatest fruit; it is not achieved upon the face of the earth by any other human society. And there are many essentials for this comprehensive unity, the most important of them are: The single 'aqeedah, and the single path of the sharee'ah, and abolition of all discriminatory factors and particular privileges and to give superiority and preference upon the basis of taqwaa and righteous action...'²³⁹

²³⁶ Al-Furqaan magazine no.14 p.20 article, 'Blessings of Salafi Dawah'

²³⁷ Ibid

²³⁸ Ibid., and in my treatise, at-Tasfiyyah wat-Tarbiyyah wa Atharahumaa fistinaafil-Hayaatil-Islaamiyyah, there is a clear explanation of the nature and truth of this way and its purity

²³⁹ Al-Maqaasidul-'Aammah lish-Sharee'til-Islaamiyyah, of Abdur-Rhmaan Abdul-Khaaliq, p.31

So for the Muslims to sink into the abyss of partisanship, willfully neglecting the brotherhood of the deen and their Islamic nature, then this, by Allah, is the worst calamity - so be on your guard against it.

Conclusion

O Muslims, know that due to the Justice of our Lord, the Exalted and Most High, He does not bring the people to account in groups and parties, rather He addresses every individual alone, separated from his party and group. He, the Most High, says

"There is none in the heavens and the earth but comes unto the Most Merciful as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, protector or defender)."²⁴⁰

So, O Muslims, stick to obedience of Allaah, day and night, openly and in secret, and do not waste time, helping one party against another. Making lawful the violation of the honor of your Muslim brothers, whilst believing yourself to be involved in 'tasbeeh'²⁴¹, 'tahleel'²⁴² and 'takbeer'²⁴³. So every soul will be raised along with that which it sent forward and no one will be taken to account for the sins of others. He, the Most High, says:

"And no bearer of burdens shall bear the burden of another."²⁴⁴

'So adhere, may Allaah have mercy upon you, to the straight way, and what the Revelation came down with, and the sunnah of the Messenger p, and what is recorded from the Pious Predecessors, and cling to the sunnah and the Jamaa'ah, and you will be rightfully guided, if Allaah wills.'²⁴⁵

²⁴⁰ Soorah Maryam (19):91-95

²⁴¹ i.e., saying 'Subhaanallaah.'

²⁴² i.e., saying 'Laa ilaaha illallaah.

²⁴³ i.e., saying 'Allaahu-Akbar

²⁴⁴ Soorah al-An'aam (6): 164

²⁴⁵ at-Talee'ah pp. 13-14, adapted

'And there is nothing better for you, O one of understanding, than sticking to what is between the two covers (of the Mushaf) and frequently examining what is in it, and gaining understanding of its meaning. Abandon the ways of crookedness... and 'Why?' and 'How?' Because the desires and innovated ways have caused their people to stray and have led them to painful punishment.²⁴⁶

And be, O servant of Allaah, a true Muslim, a learned, wise and attentive teacher who cultivates. Learn for Allah and work for Allah, and view the Muslims equally, nothing giving them precedence in your eyes or causing them to be lesser in your eyes, except due to taqwaa and eemaan, not because of partisanship and divisions caused by Shaitaan.

And know, 'That the uniting of the Muslims is to be upon Islam, their clinging together is to be with Allah's rope and in their applying and judging by His sharee'ah; and in their disassociating from their enemies and to make their enmity and hatred of them clear to them. This is the cause of Allaah's help for them and for His protection from the plots of their enemies.'²⁴⁷

As for everything besides this, from partisanship and sectarian splitting, which is encircled with secrecy, and wrapped in political agitation, then it will be of no benefit whatsoever and will not produce except dangerous delusion and deep-seated evil.

This is a warning! 'And the truly intelligent takes a share of every booty, and associates with every group of people according to the best of what it contains, and does not have favoritism for any one group and totally turn away from the others, as if they do not carry anything of the truth. So this

²⁴⁶ at-Tanbeeh, of al-Malatee, adapted, p. 46

²⁴⁷ Naqdul-Qawmiyyatil-Arabiyyah, of Shaikh Ibn Baaz, p. 47

is the way of the true and sincere, and the calls of Jaahiliyyah are latent in the souls.²⁴⁸

Indeed what I want is but to set things aright as far as I am able, and my success is only from Allaah, upon Him I place my reliance and to Him I turn.

Whilst asking Allaah, the One free of all defects, that this book should be a sincere cry and find attentive ears and receptive hearts. And out final call is that all praise is for Allah, Lord of all creations.

Written by:

'Ali ibn Hasan ibn 'Ali Abdil-Hameed, al-Halabee, al-Atharee
Completed in the forenoon of Yawmul-Ahad, in the middle of the month of Rajab, which agrees to 11/12/1990, then I made additions to it in places at other times.

²⁴⁸ Madaarijus-Saalikeen, of Ibnul-Qayyim, 2/370

Bibliography

1. The Qur'aan
2. Atharul Jamaa'aa lil-Islaamiyyah fil-Qamil-Ishreen: Mahmood Ubaidat, printed in Ammaan
3. Al-Ahzaabus-Siyaasiyyah fil-Islam: Safi-ur-Rahmaan al-Mubaarakforee, Egypt
4. Ahkaamul-Quraan; Ibnul-'Arabee al-Maalikee , Egypt
5. Al-Arba'oon Hadeeth Fid-da'wah wad-Du'aat: 'Ali Hasan, Saudi Arabia
6. Al-Istiqamah: Ibn Taimiyyah, Saudi Arabia
7. Al-Isaabah: Ibn Hajr, Egypt
8. Adwaa 'ul-Bayaan : Ash-Shanqeetee, Saudi Arabia
9. Al-I'tisaam: Ash-Shaatibee, Egypt
10. I'laamul-Muwaqqi'een-Ibnul-Qayyim, Egypt
11. Ighaathatul-Lahfaan: Ibnul-Qayyim, Egypt
12. Iqtidaa-us-Siraatil-Mustaqeem: Ibn Taimiyyah, Saudi Arabia
13. Al-Badrut-Taali : Ash-Shawkaanee, Egypt
14. Bayaan Talbeesil-Jahmiyyah: Ibn Taimiyyah, Saudi Arabia
15. Bainal-Amalil-Fardee wal-Amalil-jamaa'ee: Abdullaah 'Alwaan, Syria
16. Taareekh Baghdaad: Al-Khateeb, Egypt
17. Tajreedut-Tawheedil-Mufeed: Al-Maqreezee, Ammaan
18. Tuhfatul-Ashraaf: Al-Mizzee, India
19. Al-Tasfiyyah wat-Tarbiyyah: 'Ali Hasan, Saudi Arabia
20. Taflees-Iblees: Ibn Ghaanim, Saudi Arabia
21. Tanbeeh. Ulul-Absaar: As-Suhaimee, Saudi Arabia
22. At-Tanbeeh war-Radd 'alaa Ahlil-Ahwaa'i wal-Bida': Al-Malatee, Egypt
23. At-Tanzeemul-Harakee fil-Islaam Ahmad al-Badaree, Ammaan
24. At-Tankeet: al-Mu'allamee, Saudi Arabia
25. Tayseerul-Kareemir-Rahmaan: As-Sa'dee, Saudi Arabia
26. Tayseerul-Azeezil-Hameed: 'Abdur-Rahmaan Aalush-Shaikh, Damascus
27. Jaami'ur-Rasaa'il: Ibn Taimiyyah, Saudi Arabia
28. Al-Jaami ' li-Ahkaamil-Qur'aan: Al-Qurtubee, Egypt

29. Al-Jamaa 'aatul-Islaamiyyah: Saleem al-Hilaalee ,
Ammaan
30. Al-Jamaa'aatu-Islaamiyyah... Laitahaa Tudeefu ilaa
Hasanatihaa; Abdur-Ra'oof al-Abbooshee, Ammaan
31. Al-Haawee lil-Fataawaa: As-Suyootee, Egypt
32. Al-Harakaatul-Islaamiyyah-Mu'aasirah: 'Aayid al-
Qarnee, Saudi Arabia
33. Hukmul-Intimaa; Bakr Aboo Zaid, Saudi Arabia
34. Hilaytul-Awliyaa: Aboo Nu'aim, Egypt
35. Hilaytul-Taalibil-Ilm: Bakr Aboo Zaid, Saudi Arabia
36. Halaawatul-Eemaan: Saleem al-Hilaalee, Saudi Arabia
37. Al-Khilaafah: Muhammad Rasheed Ridaa, Egypt
38. Ad-Da'watul-Islaamiyyah: Bainat Fardiyyah wal-
Jamaa'iyyah: Sulaimaan Marzoo, Kuwait
39. Ad-Da'watul-Islaamiyyah Fareedah Shar'iyyah: Sadiq
Ameen, Ammaan
40. Rasaa'ilu Ikhaa: Naadirun-Nooree, Kuwait
41. Ar-Risaalatul-Taabookiyyah: Ibnul-Qayyim, Ammaan
42. Risaalah Naasihah ilal-Ulamaa wad-Du'aat:
Muhammad Saabir Ameen, Ammaan
43. As-Sabeel ilaa Manhaj Ahlis-Sunnah wal-Jama'aah:
Adnaan Ar'oon, Saudi Arabia
44. As-Siriyyah wa Atharuhaa fee Adaail-Mahaamil-
Askariyyah: Muhammad Aboo Raheem, U.A.E
45. Silsilatul-Ahaadeeth as-Saheehah: Al-Albaanee, Beirut
46. Sunan Ibn Maajah, Egypt
47. Sunanut- Tirmidhee, Egypt
48. Sunanud-Daarimee, Damascus
49. Siyar A'laamim-Nubalaa: Adh-Dhahabee, Beirut
50. Sharh Usool I'tiqaad Ahlis-Sunmah: al-Laalikaa'ee,
Saudi Arabia
51. Sharhus-Sunnah al-Barbahaaree, Saudi Arabia
52. Ask.Shooraa fee Nizamil-Hukmil-Islaamee: Abdur-
Rahmaan 'Abdul-Khaliq, Kuwait
53. Saheeh ibn Hibbaan, Beirut
54. Saheeh ibn Khuzaimak, Beirut
55. Saheehul-Bukhaaree, Egypt
56. Saheeh Muslim
57. Tabaqaat ibn Sa'd, Beirut

58. At-Talee'ah fee Bataa'ati Ahlis-Sunnah: al-Utaibee, Kuwait
59. Atharaat wa Saqataat: Zuhair Saalim, Amman
60. At-'Uzlah-Al-Khattaabee, Damascus
61. Al-Alamush-Shaamikh: Al-Aynee, Egypt
62. 'Umdatul-Qaaree; Al-Aynee, Egypt
63. Al-Fatawaa al-Iraaqiyyah: Ibn Taimiyyah, Baghdaad
64. Fathul-Baaree: Ibn Hajr, Egypt
65. Al-Farq Bainat-Firaq: Al-Baghdaadee, Egypt
66. Fusool fis-Siyaasatish-Shar'iyyah: 'Abdur.Rahmaan 'Abdul Khaaliq, Kuwait
67. Fiqh-Da'wah: (A group of authors), Qatar
68. Al-Fawaa'id: Ibnul-Qayyim, Beirut
69. Fee Zilaalil-Qur'aan; Syed Qutb, Egypt
70. Fin – Naaqidh-Dhaatee: Khaalis Jalabee, Beirut
71. Al-Qaamoosul-Musheet: Al-Fayroozabaadee, Beirut
72. Kashful-Ghummaah 'an Hadeeth Iftiraaqil-Ummah; 'Ali Hasan, Manuscript
73. Limaadhaa A'damoonee: Syed Qutb, Saudi Arabia
74. Mu'allaqaat Sa'eed Hawaa Diraasatan wa Taqweeman: Saleem al-Hilaalee, Ammaan
75. Majmoo Fataawaa Shaikhul-Islaam, Saudi Arabia
76. Majmoo'ur-Ra,saa'il: Hasan alrBannaa, Beirut
77. Madaarijus-Saalikeen: Ibnul Qayyim
78. Al-Madkhal: Ibnul-Haaj, Egypt
79. Al-Madhaahib wal-Afkaarul-Mu'aasirah: Muhammad Al-Hasan, Qatar
80. Al-Mustadrak: Al-Haakim, India
81. Al-Muslimoon wal-Amalus-Siyaasee-'Abdur-Rahmaan 'Abdul-Khaaliq, Kuwait
82. Mu'jamul-Manaade al-Lafziyyah; Bakr Aboo Zaid, Saudi Arabia
83. Mu'jamun-Nahoo: 'Abdul-Ghanee ad-Daqr, Damascus
84. Miftaah Daarish-Sa'aadah: Ibnul-Qayyim, Egypt
85. Al-Maqaasidul-Aammah lish-Sharee'ati1l-Islaamiyyah: Abdur Rahmaan 'Abdul-Khaaliq, Kuwait
86. Al-Muntaqan Nafees min Talbees Iblees: 'Ali Hasan, Saudi Arabia

87. Al-Minhatul-Muhammadiyah fee Bayaanil-Aqaa'idis-Salafiyyah: Ash-Shuqairee
88. Al-Muntaliq: Muhammad Ahmad ar-Raashid
89. Manhaj al-Anbiyaa fid-Da'wah Ilallah: M. Suroor Zainul 'Aabideen, Kuwait
90. Manhajul-Anbiyaa fid Da'wah Ilallaah: Feehil-Hikmah wal-Aql: Rabee' ibn Hadee
91. Al-Manhajul Harakeehis-seeatin-Nabawiyyah: M. Munneer al-Ghadhaan, Jordan
92. Manhajus-Salaf fil-Aqeedah wa Atharuhu fee Wahdatil-Muslimeen: As-Suhaimee
93. Manhajun-Naqd Indal-Muhadditheen M. Mustafa al-A'zamee, Saudi Arabia
94. Nazairaat fee Maseeratil-Amalil-Islaamee: 'Umar 'Ubaid Hasanah, Qatar
95. Al-Wahdatul-Islaamiyyah-Muhammad Rasheed Ridaa, Beirut
96. Al-Wasaayal-'Ashr lil-'Aamileen bid-Da'wah Ilallaah: 'Abdur Rahman 'Abdul-Khaaliq, Kuwait

Magazines and Newspapers

97. Al-Furqaan: Kuwait
98. Al-Balaagh: Kuwait
99. Ad-Dustoor: Jordan